The Priest

Edited By Priests For Priests

March, 1950

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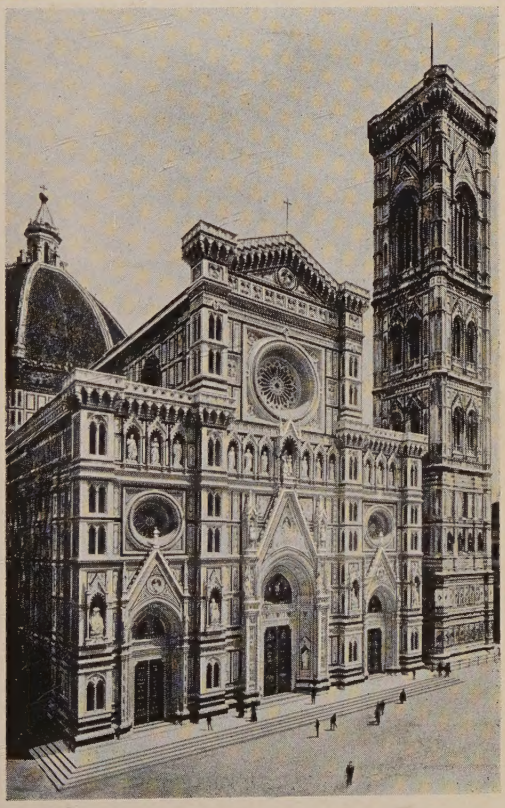

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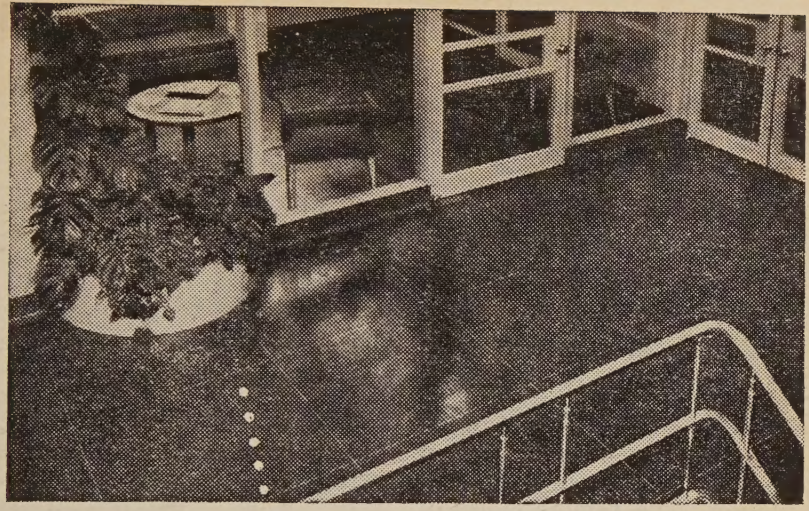

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Prefrontal Lobotomy

WE thought, in connection with Dr. McCarthy's discussion in the present issue, that a summary of an article in the Seattle Times might be of interest to our readers.

Since May, 1947, two hundred and fifty frontal-type operations have been performed at Western State Hospital, Fort Steilacoom, Washington. About half of them have been of the transorbital type, performed through the eye socket; the rest were of the type more particularly noticed by Dr. McCarthy—incision in the skull near the temple.

There seems to be some evidence, judging from objections alleged and answered by surgeons at this institution, that in the past due care may possibly have been wanting both as to selection of patients and urgency of cases—points raised also by Dr. McCarthy in the course of his article. But the results of these operations are most interesting:

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greater attention to case selection. Patients are studied for at least six months and are given other types of treatment before the operation is considered.

"We know the operation is most effective when the patient's illness involves great emotional stress and tension, and when the illness is of not more than two years' duration.

"Personality a Factor"

"The patient's personality before he became ill is a factor. If he was serene and stable, he has a better chance to return to that state than if he were tempestuous and unstable."

Of the 250 operations, about 100 of each type were performed sufficiently long ago to show results in follow-up studies. Of these 200, about 45 cases have made full recoveries, said Dr. Shanklin.

"This means they were able to resume normal lives, take jobs, get married, finish school," said Dr. Shanklin.

Of the 45, only ten were men. Women are chosen for a lobotomy more frequently than men, explained Dr. Shanklin, because they have a better chance of making an adjustment to society.

"Women don't need that intense, competitive drive that men need in their jobs," Dr. Shanklin added.

"Social Recoveries"

Another 55 cases are considered "social recoveries." They are outside the hospital and can manage their affairs with supervision. But a shadow of their illness remains.

Forty-five cases showed marked improvement. Their fears and anxieties have subsided, but they need further hospitalization and treatment.

THE PRIEST **MARCH, 1950** **VOL. 6, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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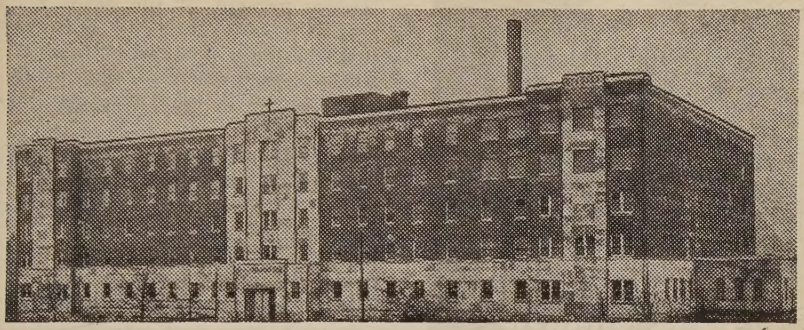

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Adverse building conditions delayed construction and plans were revised upward to meet the community's urgent hospital needs. The new hospital, with more than 200 beds, would cost $3,000,000, and the public was asked to add $600,000 to its previous contributions.

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Thirty percent of the cases are considered failures. The patients are unchanged. The percentage of failures is expected to decline as case selection is more sharply defined.

"There is no risk; the operation is a valid procedure," said Dr. Shanklin. "There is a definite place for the operation."

Dr. Shanklin likes to relate the case of Margaret. In August, 1947, when a prefrontal lobotomy was performed, Margaret was 24 years old; she had been mentally ill for five years, and was a "backward" patient. She was noisy, raving, and almost constantly in restraint.

After the operation Margaret showed no improvement. It looked like another failure. But after three months, she started to show some improvement. She went home for Christmas.

Soon she was able to take a job. Now she's engaged to be married.

An operation that can accomplish those results, said Dr. Shanklin, must not be under-estimated.

A Warning

IN the summer of 1936, some men who had affiliated with the "Brothers of St. Francis" at Eureka, Missouri—a Polish community—separated from them in an uncanonical way and falsely presenting that they still belonged to that group, asked for permission to open an Industrial School at East Chicago, Indiana. They had previously worked in the Diocese of Detroit.

Concerning them the Auxiliary Bishop of Detroit wrote to us: "Looking at the Brothers from the Canonical viewpoint, I do not

think they exist at all, and would have to start an entirely new Order in a diocese to be on the safe side. I advise strongly against permitting them to start a Novitiate."

The late Very Reverend Cyril Piontek, O.F.M., Procurator General of the Polish Franciscans to the Holy See, was approached by "Brother" Damien and another in October, 1936, to ask him to accompany them to the Cardinal Vicar in Rome and to act as their interpreter and Procurator General. Before this Cardinal they deliberately lied about their constitution. They falsely declared that they were the lawful Superiors of the Congregation—and not the Brothers at Eureka, Missouri. Later, writing from Detroit, Father Piontek observed: "After serious charges were brought against them, they were told to dissolve and leave the Detroit diocese. Because they did not obey orders they were forbidden to receive the Sacraments from any priest."

During the short time they were in East Chicago they did not start an industrial school but rented a building and used it as a home for the aged without the knowledge of the Bishop.

Each member of the bogus "Community" was appointed by the so-called Superior to solicit money, all of which went into the pocket of the Superior, after giving a slight rake-off to the collector.

". . .Much Shame, Scandal, Corruption"

The Brotherhood, from which the Eureka Community was formed, was started in Poland, but it was later disbanded in that country. The Rev. Zdzislaw Ochalski, writing from the Chancery Office, Lublin, August 27, 1936, said: "The Congregation of Missionary Brothers, throughout their whole existence, brought the Church much shame, scandal, and corruption."

About the Brothers who came to the United States, the Chancellor of the Diocese of Lublin wrote: "The Brothers left for America without the knowledge of ecclesiastical superiors. There they governed themselves independently, disregarding completely their General Superior in Poland, acting contrary to his decision, e.g., readmitting expelled members of the Order, as was the case with Dominic Jamroz, Damien Horowski and others. I have heard that even in America they have cliques and that they quarrel among themselves."

Brother Waclaw, O.S.F., Superior of the Eureka Home, wrote on January 2, 1937: "Brother Damien and the others were expelled from the Congregation of Brothers Missionary of St. Francis in Lublin."

On February 14, 1937, the late Bishop Paul Rhode, Bishop of Green Bay, inquired about their standing because they had asked him to take up a collection for an old people's home they were building. As a matter of fact they never attempted to build a home for the aged.

Contumacious

All through these years they have disregarded the orders of the Ordinary of Fort Wayne to move out of East Chicago and to dissolve. While it is true that they no longer function in that city, they

have been out collecting under false pretenses in various dioceses, particularly in the east.

In July, 1943, the so-called Brother Damien, the Superior General, wrote a letter to one of his comrades from the Hudson County Penitentiary, in which he observed: "I inform you that I am in the penitentiary here in New Jersey, not far from Passaic. Please come to see me because I want to tell you about our Home in East Chicago. Also I have everything in the Imperial Hotel which you know about. I am here with Brother Dominic Jamroz."

From the penitentiary this "Brother Damien" appointed the bogus Brother to whom he was writing "Superior General," and asked him to do what he could to help him.

This warning is published only to remind priests throughout the country who may be approached by one or more men to collect for "Brother" Damien for a rake-off—Brothers who never saw a Novitiate.

Of Sex and Treason

WE'VE just finished glancing through a report of the Behavior Clinic maintained by one of our larger metropolitan areas; and in line with the same thing, as we write, the papers are screaming

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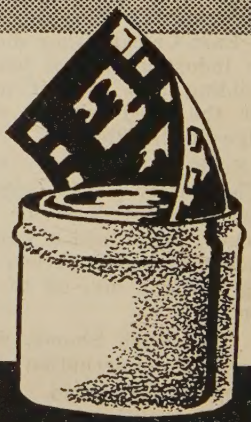

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with headlines of sex murders, rape, public indecency, police roundups of perverts in hundreds, etc.

Of course, the newspapers present a false picture. In a population of 150,000,000 such as ours, by the sheer law of averages we're bound to have each of the Ten Commandments kicked around every day in every conceivable way. We don't think it's a crime wave at all. It's just a big lurid spotlight being trained for the moment on a phenomenon that is constant, however ugly.

Even so, the publicity doesn't help. Some of these saps are unquestionably a little balmy and highly suggestible. The daily papers put ideas in their head.

But what appalls us is the completely materialistic treatment of these sins in the editorial and readers' columns. There are two schools of thought represented, both of them purely naturalistic. The psychologists in the Behavior Clinic look on sex delinquency—especially "queerness"—as a form of dementia and want to have all penalties repealed except where such actions involve physical violence. In the latter instance, the transgressor would be subjected to psycho-therapy and, only as a last resort, thrown into the clink.

(Of course, now, this is perfectly logical according to ideas on separation of church and state currently fashionable. If sodomy is to be punished, then why not heresy? Think it over.)

While the newspapers grudgingly admit the possibility of dementia in rare instances, their approach is savage, involving penalties that range from castration to

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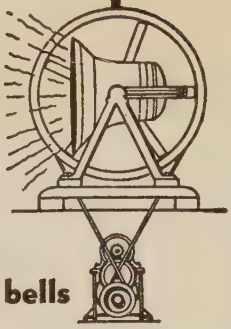

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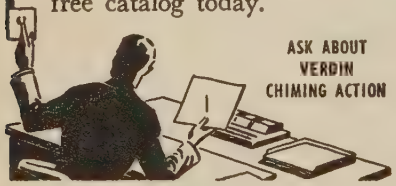

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But the public schools aren't teaching that. Their graduates come out absolutely innocent of any motivation for virtue beyond the penal code.

We think that if Dr. Kinsey had taken the trouble to divide his Catholic clients into those who had gone through Catholic schools and colleges and those who had not, his findings would have justified this present screed.

And the same thing applies to treason as proven in the Hiss case and represented by the thousands now scurrying for cover.

"How is it possible," the newspapers ask, "that so many well educated and apparently admirable persons should have been so easily induced to sell out their country?"

Here again: we teach our youngsters that patriotism is a virtue and we dedicate our schools "To God and Country." The ideas are somehow very early bracketed in

Continued on page 225

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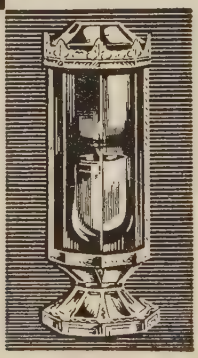

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The Priest

Vol. VI MARCH, 1950 No. 3

Editorial Comment

The Ain Feshkha Manuscripts

IN October, 1948, brief notice was given in THE PRIEST to the discovery of some ancient and evidently important manuscripts in Palestine, together with what information was available at the time relative to their nature. Since then the attention of the professional world has hardly been taken off the subject, and the discovery has proved as startling as was then suspected. A great deal of study has been devoted to every aspect of the event with the result that many of its details are taking on a new clearness. The substance of these results, as gleaned from the numerous articles appearing in technical journals, can now be given in summary form.

It is of primary importance that the story of the discovery, as well as of the purchase of the manuscripts, has been gone into and made clear. Some Bedouins, of the tribe of *Ta'mireh*, came upon the manuscripts early in 1947 in a cave near *Ain Feshka*, some eight miles south of Jericho and a mile and a half west of the Dead Sea. They were first offered to a Syrian merchant in Bethlehem, and through him came ultimately, in March of 1947, to the knowledge of the Syrian Orthodox Archbishop in Jerusalem, Mar Athanasius Y. Samuel. While the usual oriental transactions were in progress, it seems that the Bedouins divided their spoils. Eventually the Syrian Archbishop secured some of the manuscripts, while others were purchased for the Hebrew University in Jerusalem.

This phase of the story is replete with dramatic episode and flourish, quite normal in any oriental deal, and in this instance justified by the exciting value of the merchandise. The Department of Antiquities, which enjoys decided prerogatives in such matters, came late upon the scene; it now must be satisfied with explanations of "good faith" where its rights seem to have been infringed. Both parties who hold the documents have jealously guarded their prized possessions. The Jews have the means

of interpreting and publishing theirs; the Syrians have made arrangements for this with the American Schools for Oriental Research. It appears that both the Archbishop and his scrolls are at present in this country.

One of the first things called for was, of course, the indentification of the scrolls, the determination of their contents. The uncertainty that hung about this question has also been for the most part dissipated.

It is fairly clear that the documents purchased by the Syrians consist of five scrolls and a quantity of fragments. One of these, probably the most notable of all, is a complete copy of Isaias; another has been given the name of "Sectarian Document" because it seems to deal with the tenets of a Jewish sect; two others contain a commentary on Habbacuc; the last is an Aramic document not yet identified. Three of the fragments (apparently from two manuscripts originally) have been recognized as sections of the Book of Daniel. The non-biblical parts of this material bring to light a literature that is entirely new.

In November of 1947, Professor E. L. Sukenik purchased what was left of the discovered documents, which turns out to be six scrolls and a "bundle" of fragments. Four of these, possibly one scroll to start with, constitute the "Scroll of Hymns," so called because made up of religious songs of thanksgiving; another is termed "War between the Children of Light and the Children of Darkness"; the sixth is the latter part of the Book of Isaias (chapters 44 to 66). None of the fragments have so far been described. Again, this reveals a literature heretofore unknown, except for the Isaias document.

The Interior Of The Cave

Great interest attaches to the fact that the cave in which these manuscripts were found has been visited and thoroughly investigated. In August of 1947 Archbishop Samuel, who learned the location of the cave through a merchant in Jerusalem, sent one of his priests to inspect it. The heat prevented his staying more than one night, and thus little was learned from the effort. But in February-March of 1949, M. Harding, Director of Antiquities in Transjordan, and Father R. DeVaux, O. P., of the *Ecole Biblique* in Jerusalem, probably as agents of the Palestine Museum, visited and systematically excavated the cave. The results prove of interest from two directions.

First, the floor was found littered with a great many pottery fragments, indicating, it is estimated, the presence originally of some sixty jars, each with its own cover, and each capable of holding two or three scrolls. These fragments pointed to jars of a peculiar form, probably made especially for this purpose. Authorities on the subject declare all the jars to have been late Hellenic ware (i. e., prior to

63 B. C.), with the exception of a Roman lamp and cooking pot. The jars were broken probably in Roman times when it is possible that the bulk of the scrolls was removed. The Bedouins who made the discovery had a complete jar, which was later secured by Professor Sukenik.

The whole scene is reminiscent of a statement made by Origen to the effect that the *Sexta* of his Hexapla was found "together with other Hebrew and Greek books in an amphora near Jericho, in the reign of Antoninus, the son of Severus." That would have been about 200 A. D. Eusebius in his *Historia Ecclesiastica* bears the same witness. This gives rise to the speculation whether this is the same place of discovery, and these manuscripts part of the same deposit. The question is intriguing, but most likely will not find its answer without further evidence. At least, Origen adds some assurance in thus establishing the existence of manuscript deposits in ancient Palestine, and this in turn is strong though indirect support of the genuinity of this recent find.

Hundreds Of Fragments

In the second place, together with this pottery were found hundreds of manuscript fragments, showing that at one time a great many scrolls were in the cave. It will take time to study and properly identify these fragments. Some have already been recognized as parts of Genesis, Leviticus, Deuteronomy, and Judges. The Leviticus fragment is particularly worthy of note. It is written in the early Hebrew script, such as is known from the Siloam inscription and the Lakish ostraca, while all the other manuscripts of this recent discovery show the later "square" script, that which is familiar from our present Hebrew Bible. Further, it is part of what critics term the "Holiness Code" (chapters 17-26), generally considered by extremists as the latest addition to Leviticus. It is possible that it dates even from the sixth century, B. C.; if it does its value will, from many angles, be inestimable.

Professional interest in these documents has, quite naturally, run high. Two preliminary questions, by their nature inseparable, have claimed prior attention: the dating of the manuscripts, and their genuinity. The vast majority of those best qualified to speak on such matters now unhesitatingly claim that all the documents genuinely originated in the period about 100 B. C. As might be expected, however, this opinion has not escaped opposition, some of it rather emphatic.

Solomon Zeitlin, editor of the *Jewish Quarterly Review*, has been most positive in his contention that the documents cannot date earlier than the Middle Ages. If this is true, then they must be forgeries, since their script is plainly of an earlier time. Others prefer a date nearer 300 A. D., or 500 A. D., with less implication of falsity. Su-

kenik does not oppose the antiquity of the manuscripts, but regards them as a *genizah,* i. e., things that must be removed or set aside (in case they be unfit for use). The existence in the deposit of so many scrolls, their diversity, the evident care with which they were preserved, all seem to discourage this view. The arguments against both age and authenticity may be grouped under these heads: the uncertainty marking the circumstance of their discovery; the close resemblance of the biblical sections to the later Masoretic Text (ninth century A. D.); the novelty of the non-biblical literature; its apparent divergence form Jewish thought and legislation; their paleography and orthography.

These arguments, singly or collectively, fail to weaken the confidence with which the majority of scholars insist upon the early origin of the manuscripts. The mystery surrounding the discovery and the acquisition of the scrolls has been largely disposed of with the careful examination of the cave itself. The fact that the biblical sections show a strong resemblance to the later Masoretic Text is inconclusive; it tells us only that the process of fixing the Hebrew text began at an early date. The non-biblical sections have not been studied sufficiently to yield any results beyond the fact that they provide us a literature until the present unknown. Their failure to illustrate known Jewish traditions, if anything, favors their genuinity, since dissimilarity would tend to rule out dependence. Both paleography and orthography, confirmed as they are by the excavation of the cave, have from the beginning been the basis of the pre-Roman date assigned to the documents.

Genuinely Ancient

It should also be remembered that most of those who first inspected the scrolls hesitated at accepting them for so ancient, only because so early a date seemed to be too good to be true. In other words, the antiquity of the documents had to be established to the satisfaction of men capable of exactly weighing the evidence. We may, therefore, be more than fairly certain that both the scrolls and the fragments are genuinely ancient. We may have to wait some time for a more exact dating of the individual pieces.

The program for the study and publication of these documents has already been inaugurated, but it is only at its inception. Photographs of the scrolls and some of the fragments have appeared, and before long the entire text of Isaias, as found in the Syrian scroll, should be available. Sukenik has published (in Hebrew) a preliminary study of the "Scroll of Hymns." Millar Burrows has presented some studies of the variant readings in the Isaias scroll. It may, however, be said that to the present the investigations have been mostly exploratory in an effort to determine the general lines along which the documents may

prove valuable. It will require a great many years to exhaust their possibilities.

Our keenest interest, naturally, attaches to the biblical texts uncovered in the manuscripts. They are the oldest known. The Nash papyrus, giving a section of the Decalogue, had previously held this honor. It has already been observed that there is a notable agreement between these manuscripts and the Masoretic Text, our accepted text of the Old Testament in Hebrew, which is based on manuscripts that go back only to the 9th century A. D. It is common knowledge that the Hebrew manuscripts of the Old Testament are remarkable for their uniformity, a condition carefully provided for down through the centuries. Though the new documents indicate that this uniformity goes back even to pre-Christian times, they will render valuable evidence for the history of the text and a good deal of material for the study of the text itself.

A Notable Help

The other documents, from a different motive, will prove no less attractive. They add a considerable amount of new material to the literature that made its appearance in the two centuries before Christ. That period of Jewish history has always been somewhat obscure and any new light upon it is more than welcome. There are many other ways in which they can contribute to scholarship. They will aid greatly in the study of the language of the time, and there is still much need for such assistance. Of their very nature they will enrich the known literature of those centuries, and perhaps also do much to advance the criticism and interpretation of the Apocrypha associated with those years. From them also will be expected data of an historical character, filling in some of the lacunae in what is at present known of conditions then existing. By no means the least of their contribution will be their illustration of the religious thought of the times, probably revealing much that has been till now hidden.

From day to day, therefore, it becomes more patent that this is a discovery of the first magnitude, that certainly its equal has never been made in Palestine. The hesitation with which it was first received, and the doubts even now being raised against it, can do nothing but increase appreciation of it as its authentic character is daily more firmly established. There are many interesting by-plays to the event. Every cave is regarded as a potential of similar value. Rumor is rife that not all the scrolls found in the cave have been revealed, that the Bedouins are holding still others. And beyond this the imagination ranges freely. Such discoveries had been dreamed of, but none of this dimension had ever been seriously anticipated. Now that the fact of such manuscripts existing has been attested, it is felt with sanguine hope that many others can be brought to light.—W. L. N.

Prefrontal Lobotomy

J. McCarthy, D.D., D.C.L.

Surgical help for the insane

IT is only in comparatively recent years that the problem of mental disease has come to receive the attention it deserves and, indeed, demands.

Today we find, in every sphere, frequent reference to, and emphasis on, the study and the treatment of mental diseases. Psychiatry and psychosurgery have become important and highly specialized branches of the medical and chirurgic sciences. Yet all this progress is not without its dangers.

In the history of human progress, in theory and in practice, the pendulum has frequently swung from one extreme to another, by-passing the middle way, where truth and equity so often lie. Today there is the danger that undue emphasis may be placed on the functions of psychiatry and psyche-surgery. Over-emphasis on psychiatry may give rise to—if it has not already done so—an epidemic of neuroses. The development of psycho-surgery might easily, out of motives of individual pity or social convenience, lead to an undue interference with the human personality. While, then, the pastor of souls will naturally be interested in, and will greatly rejoice at, the s c i e n t i f i c developments which have duly brought help and hope to the mentally afflicted, he must, nevertheless, be on his guard to sound a warning note when these developments tend to the excesses of immoral procedures. He must particularly remember and he should not, as far as it is possible for him, allow others to forget, that every innocent human being has an imprescriptible right to life and to physical and mental integrity.

Apropos of this, at the present time one of the most discussed topics in the field of medico-moral problems is the liceity of the operation known as prefrontal lobotomy. This operation, first performed in 1935 by Dr. Moniz, a Portugese surgeon, is being practised today on an extensive and ever increasing scale as a means of eliminating the morbid tensions which are characteristic of many forms of mental disease.

By a prefrontal lobotomy (or lencotomy as it is more commonly known in Europe) is understood the cutting of the white fibres which connect the anterior part of the frontal brain lobe with the thalamus. Thus the thalamo-frontal pathway is sectioned. The anterior part of the frontal lobe is held to have mainly a cognitive function. It is the seat of thought. On the other hand, the thalamus is the seat of the emotions and the affections. The purpose of the operation is, then, to break, at

least partially, the connection between the patient's thoughts and emotions. A total break is not considered desirable, as it might render the patient completely irresponsive to post-operational re-education. The theory behind the operation is that when the emotions are mainly disconnected from their thought basis, the emotional tensions which are so prominent in many mental patients will be lessened. The patients will no longer be dominated by their emotional anxieties. Gradually their mental state will become more placid and more normal, until, ultimately, perhaps, complete rehabilitation may be reached.

Much Depends On The Symptoms

Over the past decade, with increased experience, there naturally has been considerable development both in the technique and in the instruments used in this operation. But there is no uniform technique and neurosurgeons vary in their choice of instruments. The extent and level of the cut of the white connecting fibres will depend somewhat upon the technique used, but it will be determined primarily by the symptoms presented by the patient. A more extensive cut will be necessary in one case rather than in another. The over-riding principle, surgical as well as moral, must be that there will be no more interference than is considered necessary. In other words, the common aim of the surgeon is to secure the necessary incision of the connecting fibres with the minimum damage to the brain tissues. For it must be remembered, and it is a staying thought, that the physical damage done by the operation is irreparable. The extent of the cut must be controlled. This demands a very high degree of surgical skill, especially when the operation is blind. And in the most commonly used technique it is blind. The cutting instrument is introduced through trephine openings in the sides of the skull. The instrument is then moved or rotated to secure an incision of the white fibres to the extent considered necessary. As a help to determine what amount of the fibres is being cut, the operation is performed under local anaesthesia—whenever possible, that is if the patient is not refractory. There is, of course, a greater degree of control of the extent of the cut when the brain is opened and the connecting fibres are severed under direct vision. But frequently enough, for other reasons, this procedure may not be feasible.

Involves A Mutilation

It is clear, then, that the operation of prefrontal lobotomy involves a deliberate and irreparable interference with the integrity of the human organism. It involves a direct mutilation of one of the most important parts of that organism. A fundamental question of vital moral interest arises immediately:

Can this operation ever be lawful? And if the answer here is in the affirmative, the further question must be considered later: In what circumstances and under what conditions is the operation lawful? In order to answer these questions and thus formulate a judgment on the morality of the operation a number of factors must be carefully estimated. The various effects which result from the operation must be assessed, and the good effects in relation to their probability must be weighed against the evil also considered in relation to their probability.

As was pointed out earlier, the ultimate purpose aimed at in this operation is the amelioration of the patient's mental condition. This, needless to say, is a very laudable purpose but, however laudable, it cannot justify the use of unlawful means to attain it. The means used in prefrontal lobotomy are the surgical severance of the white connecting fibres. In this a lawful procedure? To decide this we must examine its effects.

As a result of the operation the patient's emotional powers are greatly diminished. There is no denying that this is a serious matter and, in itself, an undesirable effect which must go on the debit side of the estimate. The emotions provide certain inhibitions, certain sanctions, which help the individual to keep in the way of virtue. Accordingly, the loss of emotional response may have serious repercussions in the moral sphere and may lead to vicious lapses—particularly in the case of those whose moral training was built upon an emotional foundation.

But it is not clear that the full extent of this evil result should be debited to the prefrontal lobotomy. The earlier history and training of the patient provide a partial explanation and are partially responsible. Moreover, many think that it is possible to re-educate the patient morally and even to recapture, in some degree, the emotional response. It has been alleged that the operation of prefrontal lobotomy necessarily brings in its train personality changes and a loss of a sense of moral values. If this allegation is true the operation should be classed as intrinsically unlawful as a form of what might be called direct moral homicide.

But the allegation does not seem to be true. The statistics and case histories which have been published establish that serious personality changes or a complete loss of moral sense do not follow necessarily or even frequently on the operation. Nor has any consistent lowering of moral standards been observed to follow. Reference has been made already to the possibility of moral lapse by reason of the absence of emotional sanctions. But this seems to be a *per accidens* effect. The diminution of the emotional powers does not at all imply that the patient is

rendered incapable of a human act, of recognizing moral responsibility or of forming a moral judgment. For all these are the issue of the higher faculties of intellect and will—not substantially altered by the operation, though there may be an accidental interference with their activities. An emotional contribution is not an essential element of a human act.

Recovery Of Mental Health

On the credit side of the assessment it can be listed that the operation, in suitable cases, is reasonably calculated to have the good effect of lessening the emotional tension of the patient and thus, of bringing gradually an amelioration of mental health. In all this matter we can only proceed *a posteriori;* we must base our estimate of what may happen upon what has been achieved in the past. The available statistics, though presumably they refer to selected cases, present an optimistic picture. They indicate that the operation has had a high percentage of success. About one-third of those operated on have recovered a fair degree of mental health, about one-third have improved, and the remaining third have shown little change. In carefully selected cases, then, the operation may be said to have a reasonably good chance of success. The mortality rate is low—not more than two per cent, according to the statistics. The main cause of death is intercranial hemorrhage from ruptured blood vessels and it is thought that the use of a more blunted instrument might almost eliminate this cause. Serious complications are infrequent, though occasionally epileptiform fits have occurred.

The foregoing brief discussion and analysis of prefrontal lobotomy will have indicated that it has good and bad effects and also will have pointed to the conclusion that the evil effects are not such that the operation must be regarded as intrinsically unlawful, and, therefore, a procedure to be perpetually outlawed. In other words, the answer to the fundamental question posed earlier is in the affirmative: prefrontal lobotomy may be lawful.

There remain for determination the circumstances and conditions in which it will be lawful. It is an accepted moral principle that an operation, even though it involves serious mutilation, may lawfully be performed, provided there is due permission and provided this operation is a necessary means and has, in the individual circumstances, a reasonable chance of being a successful means of saving the life or of restoring the seriously impaired health of the patient. This principle, it is submitted, is applicable to the operation of prefrontal lobotomy.

Conditions For Liceity

The conditions laid down in the principle must be carefully noted. It will be well to com-

ment briefly on them and to show the manner of their application to lobotomy. First, there must be due permission for the operation. That is to say, the consent of the patient, or if he is incapable of giving it, the consent of his parents or of those immediately responsible for him, must be obtained beforehand. It is a completely unwarranted invasion of human rights to compel, without that consent, mentally diseased patients to undergo a serious operation or experimentation of the kind under discussion here. The State or other public authority or even malevolent relatives, for reasons of convenience or economy, might be tempted to demand lobotomy, especiallly for violent patients, in order to make them more tractable. The temptation in such cases might be to demand a very extensive lobotomy. An English writer remarks sardonically on this possibility: "One wonders whether society is going to be any better for having more or less decerebrated robots let loose on it, simply because they have been so mutilated as to be incapable of behaving badly." At all events, this possibility of undue interference is, as was noted earlier, a danger to be watched for and vehemently protested against if it should actually arise.

It Must Be Necessary

A second essential condition for the liceity of the operation is that it must be necessary. And in view of the possible consequences of lobotomy and the irreparable nature of the damage caused, it is only allowable as a last resort, that is when all other less radical forms of mental therapy—like psychotherapy, narcotherapy, shock treatment, insulin treatment, etc.—are either impossible in the circumstances, or have been tried in vain. The operation must be calculated to have some reasonable chance of success. Otherwise it would be a useless sacrifice.

In view of the difficulty and delicacy of the operation, a first requirement for a chance of success is that it should be performed only by a skilled and experienced surgeon. The estimation of the chances of success is primarily a matter for medical experts. But the moralist must insist that any sort of routine or haphazard selection of patients for this operation is entirely to be deprecated. It must be stressed that each case has to be considered individually and all the indications and contra-indications should be carefully assessed. Factors like age, background, duration of disease, etc. may help to a decision.

Only patients who are judged to be likely to benefit should be selected. It is well known that this operation is most successful in these types of mental disease in which emotional tensions predominate. But even here it should not be prescribed as a routine method of treat-

ment. In other forms of mental disease it may be of little or of no value. It is admitted, however, that, in extreme cases, like those of hopeless psychotics, if there is any hope of ameliorating the patient's condition, the operation may be justified here on the grounds that such patients can only stand to gain.

On the other hand, the performance of this lobotomy operation for the relief of severe pain in the case of non-mental patients—a procedure which is being sponsored in some spheres today—seems to involve a disproportionate risk and is, consequently, unlawful. The ultimate success of the operation will depend to no small extent on the post-operational treatment and re-education of the patient. Hence, it can be laid down as a condition for liceity that these post-operational facilities be available. The operation, it is said, is only the first step in the reintegration of the personality. Thus the value and necessity of post-operative psychotherapy and guidance must be stressed. And this post-operative treatment may be necessary for a considerable time. This is a point at which the priest may be able to give some help. He will not, of course, interfere with the post-operative treatment which is being given in an institution or elsewhere by psychiatrists. But the priest, in the course of friendly conversation with lobotomized patients, can, perhaps, do a good deal to restore fully their sense of moral responsibility and their clear appreciation of moral values and standards.

As a postscript to this discussion it may be helpful to recall and restate the following conclusions: (1) Prefrontal lobotomy is not an intrinsically unlawful operation; (2) it is lawful, however, only when it is performed, with due permission, by an expert brain surgeon, as a last resort when less radical treatments are impossible or have failed, for the relief of serious mental disease of a type which is likely to benefit therefrom and provided post-operative guidance and treatment are available; (3) vigilance should be exercised by pastors of souls to prevent undue experimentation and operations on the mentally diseased.

The sensitive inhabitant brought the visitor along the river path and showed him the ruined church with its tall pillars, its ancient tombstones, its shadow-filled cloisters, and the wonderful stone tracery of its east window.

"Well," said the inhabitant, at length, "what do you think of it?"

"It's a scandal," said the visitor, "especially in a rich place like this. Why don't they get up a bazaar for it?"—**Dublin Opinion.**

Going To Rome?

Raymond Gribbin

Helpful tips for the pilgrim

COME now, Padre, own up. That was a travel-folder you just slipped into the desk drawer, wasn't it? I'll bet there was one of those black but beautiful ocean liners poking its prow right out of the flashy cover, with a big spiel about the glories of Italy on the inside. Right? Well, right or wrong, that part of your Holy Year pilgrimage is none of my business. My business is to tell you some of the things that should prove useful to you if you are planning a visit to Rome this year.

The inevitable and most immediate problem is, of course, "What to take?" The normal things come to mind easily, but don't forget that if you go by sea you must pack a few extras for the journey: a top-coat and a cap or beret for deck wear, sunglasses, and a small box of the new seasick pills called dramamine. Put a guide book in the bag, too. Hare's *Walks in Rome*, while slightly colored by the author's pre-conversion prejudices, contains about all the detail that you could desire. But this one you will have to borrow because it is long out of print. The O'Flaherty-Smit *O Felix Roma* is still on the stands and still helpful. Even an old Baedecker will do. Just be sure not to find yourself in Rome without something to make the paintings and the marbles come to life for you.

All this naturally presumes that you will want to see and appreciate the sights. Granted that that is your aim, you had better have a flashlight with you also, because many of the things you will want to see will be poorly lighted, or stuck in a midnight crypt and not lighted at all. Speaking of crypts, if you plan to say Mass at the various shrines you should carry a celebret—and you will win the heart of many a sacristan if you happen to be carrying an amice and a purificator, too.

About your camera let's say this. If you want good pictures of all the sights in Rome you can buy them, and cheaply, too. At no time will you yourself have all the light, all the time, or all the co-operation necessary to duplicate the shots on the photo-postcards. If you are more concerned that the photos be your work than that they be the best work, then by all means bring the camera, and all the American film you expect to use. If you do not have a carrying case then buy the kind that you can slip over your shoulder. Two hands are better than one—or none—especially in crowded buses.

About Money

But let's not get you to Rome in too much of a hurry, at least not before a word about your money. There will be two monetary points to keep in mind on

the ship. First, you should see to it well in advance that you have small bills for settling your ship-board tips. Second, while you are aboard you should change as few dollars as possible into foreign currency. You will get only the ship's rate of exchange, so consequently your money will be worth much more to you ashore.

And once you are ashore do not change *any* money on the street. You will be approached, as every traveler is, but if you cash your dollars to a pedestrian currency-hawker he will unload counterfeits on you almost every time. The best thing to do is to buy a paper as soon as you land and check the value of the dollar on the free market. In Italy the column you want will carry the word *Borsa* somewhere in the title. Then, knowing the rate, you can ask for it at hotels and other non-official agencies, expecting a slight cut for service charges. And, Padre, remember this, when you slip your wallet back into your coat or pants you are fair game for every pick-pocket in the region, so make that wallet terribly difficult to get at. Do the same with your passport. Either of the two, wallet or passport, is enough to put any sneak thief on easy street—at least long enough to make it worthwhile for him.

But let's leave the "do's" and "don'ts" for a moment to inspect the Italian prices. In general, it is certainly not true that things are cheap. Even for those who can afford them, most things are not bargains; but since some of them are, I'll try to work out a rule-of-thumb. Let it be this:

Those items or services which depend for their major value on human labor are not expensive; those that take their major value from imported ingredients or mechanical devices are expensive. Thus you can get a haircut for less than twenty American cents; you can buy some types of cloth, tapestry, and pottery for a quarter of what you would pay in the States; and, of course, you can have some of the world's finest wines for next to nothing. But with film, chocolate confections, radios, paper, and so on, the case is quite different.

You can expect good quality meals in first-class restaurants to run about the same price as at home. If they go higher you have the right and duty to complain. Some religious goods will startle you by their real worth and decent price. In that line there is something for every taste and every purse.

"Too Much!"

But, Padre, no matter how inexpensive a thing may appear to you when you first hear the price, be sure that you can do better. Hence another "do": challenge the price of everything you buy. If that price is marked into the several thousands of lire, then offer a couple of thousand less; if it is marked in hundreds, cut the price by hundreds. This takes will power, especially after the first failure, but it is the way of the country, and your

exchequer suffers if you do not follow it. If you fear the language barrier, tuck these words and phrases into your memory: *troppo,* "too much"; or more politely, *Il prezzo e molto alto,* "The price is very high"; then *bene,* when it pleases you; or *lentemente, per favore,* "slowly, please" if they talk too fast for you.

Incidentally, do not resign yourself to total helplessness if you do not know any Italian. Your English will go a long way, although it brands you as a clerical Gotrocks. You can evade that by brushing up your German or French if you were ever good at either of them. The number of German-speaking Italians you meet will surprise you, and, of course, French still has a way of being spoken almost everywhere. In general, though, the people you will be dealing with—bell-hops, waiters, guides, and the like—will make it their business to be understood and to understand.

One rule, however, that will never fail is this: you can be sure that they will all want to be tipped. No doubt you realize that already, and if you do not you will find it out in due time; but try at the same time to get a "feel" for local values. In Italy the equivalent of twenty cents is about as high as any man goes once he has learned the ropes; in some cases he goes as low as a cent and feels no shame whatsoever. Before he catches on, though, he will be passing out whole bucks with all the extravagance of a tipsy sweepstakes winner. So be stingy by your own standards and you will probably be right.

Now to pick up a few of the loose ends. Some of them, like the availability of hotel accommodations, defy picking up, because the situation will be constantly changing from better to worse as the weather changes from worse to better, and vice versa. And something similar is true also of the customs regulations. The only information that will help you here is the very latest, and that must be got from official sources by way of special leaflets of the newspapers. It is possible, however, to warn you that hotels will want to hold your passport overnight when you first register. And should you decide to travel outside of Rome and the other large cities, see to it that you carry soap, towels, and like necessities. Incidentally, you ought to save some time for "side" pilgrimages. Two or three full days in Assisi will reward you with enough holy memories for a lifetime, and the same is true in varying degrees of Siena, Florence, and the rest. In all of these places, check to see if you can get accommodations with the nuns who run hospices. If you succeed, you will save money and be certain of being comfortable.

No doubt, Padre, many other things can and ought to be added to what you have just read. However, these things are a basic minimum, and are enough to start with. Bon voyage!

Stay-at-Home Pilgrims

Nelson W. Logal

A program for parish observance

MANY heads were gravely shaken on January 2, 1948, when Pius XII announced that the Holy Year of 1950 would be observed, "if it so please Our Divine Saviour, according to the manner consecrated by venerable tradition." World upheaval made this intent appear to be a piece of wild, exaggerated optimism. Nevertheless, the Holy Year of 1950 is a reality—and it promises to be one of the greatest in the history of the Church.

Pilgrims will flock to Rome, the center of the Jubilee. However, the fortunate people who can make the pilgrimage will not be the only ones to participate in the privileges and observances of this great event. Our Holy Father emphatically stated in his Ascension-day Bull, *Jubilaeum maximum,* that he wishes every faithful child of the Church to observe this Holy Year at home if circumstances of health, purse, or condition do not permit him to take the joyful journey to the Seat of Peter.

Since the many must remain at home, priests must be concerned with the means to assist their people in the proper observance of the Holy Year at home. Local observances must be in conformity with Jubilee tradition, and they must square with the declared objectives of Pius XII. They should be patterned as closely as possible after the Roman observances. As such, they will fill the hearts and souls of our people with the same spirit of penance, prayer, devotion, and piety as will characterize those who make the holy journey abroad.

Three main lines of pastoral action suggest themselves. The priest at home must seek to intensify the interest of his people in the Holy Year; he must harmonize his pulpit work with the Holy-Year Program; and he must enlist his people in a jubilee crusade of prayer, penance, and devotion.

Building Up Interest

The attention of the faithful must be fixed on the fact of the Holy Year. They must not be allowed to forget for an instant the great spiritual importance and significance of the *Jubilaeum maximum.* Constant reminder will focus their interest on the Holy Year, and their interest in turn will render them sympathetic to the Jubilee objectives. Their sympathy will sollicit their devotion to the local Holy-Year observance.

The intensification of parish interest can be secured in many ways. For instance:

1) By regular pulpit announcements informing the people of the indulgences and privileges which may be gained. Furthermore, parishioners should be informed of the major current Ro-

man observances and celebrations. Informative and varied announcements will keep the Jubilee before the people. The announcements should also direct the attention of the people to outstanding descriptions and explanations of the Holy Year which will appear in papers and magazines.

2) The church bulletin may be utilized to feed popular interest. A list of parishioners making the pilgrimage would certainly lend interest. Exhortations to make the pilgrimage would high-light the importance of the Jubilee Pilgrimage. Hints could be given to those remaining at home on how best to join in the local Holy-Year observances. Weekly serial accounts of Jubilee history, explanations of the liturgical aspects of the ceremonies in Rome, and a historical survey of Holy-Year history would also interest the people.

3) A Holy-Year bulletin board in the vestibule of the Church would also help to intensify popular interest in the Holy Year. A judicious clipping of pictures and news items from the pages of the religious and secular presses would make the bulletin board an attractive service to the people.

4) The teaching Sisters in the Parish School should be asked to employ their pupils on Holy-Year Project Work in connection with their religious classes. The projects chosen would reach the parents of a parish through the children.

5) Church societies should be invited to contribute to the Holy-Year spirit of the parish in ways determined upon by their members, subject of course to the approval of the pastor. A dramatic society, for instance, might be encouraged to improvise a pageant developing one or the other historical, liturgical, or doctrinal aspects of Jubilee observances. The Holy Name Society might be encouraged to sponsor a parish dinner at which members would read original papers on the Jubilee. Such original programs would develop a Holy-Year consciousness in the parish.

6) The parish library should be stocked with books dealing with the Vatican and the Church; pamphlet racks should be stocked with pamphlets explaining central and associated Holy-Year themes; and Study Clubs should be advised to devote their attention to the various aspects of the great Jubilee.

Sermons on the Jubilee

The sermons and instructions given from the pulpit should also be devoted to Holy-Year themes throughout the year in order to further the people's understanding of Holy-Year objectives.

Monthly themes of instructions, harmonizing with the basic doctrinal, moral, liturgical, and devotional objectives of the Holy-Year can be devised quite readily. The declared objectives of Pius XII will serve as a framework for the material to be developed.

As an instance, during March

—which is the Pope's own month by virtue of his election and consecration—the Pope and the Church would be selected as the theme for the weekly parish sermons.

In succeeding months such themes as The Attributes and Marks of the Church, The Church and World Problems, Social Justice, The Papal Peace Plan, The Mystical Body of Christ, The Layman and the Church, The Means of Sanctification, The Act, Virtue, and Sacrament of Penance, Charity, and other allied subjects could be chosen as monthly themes for homiletical treatment.

Thus the priest would harmonize his preaching with the spirit of the Holy Year. He would thereby bring the Jubilee to his people every week. His assistance in enabling his people to understand the doctrinal foundations of the Holy-Year observance would be immeasurable.

Crusade of Prayer and Devotion

A local crusade of prayer and devotion is most necessary to further the personal sanctification of souls during the Holy Year. Our people must not be allowed to forget the spiritual objectives of the Holy Year, the *raison d'être* of the Jubilee. Pastoral administration must therefore aim at four general objectives:

a) Parish life during the Holy Year must increase personal prayer among the parishioners.

b) An increased reception of the Sacraments must be sought.

c) Increased attendance at daily Mass should be secured.

d) More frequent public devotions in the Parish Church should distinguish the Jubilee Year from other years.

Various expedients may be resorted to in order to realize these objectives.

1) Monthly corporate Communions for every Parish group and unit should be organized, and these Communion Sundays should be held weekly throughout the year. For instance, a Family Communion Sunday could be followed by a Children's Communion Sunday, which could be followed by a Communion Sunday for the Married Men, the Married Women, the Single Men, and the Single Women in turn. These Sundays could be followed by special Holy-Year Communion Sundays for The Holy Name Society, The Altar and Rosary Society, The Sodality, Youth Groups, and the like.

When all the groups and units have had their individual Sundays, the entire series could be repeated again. And so on through the year. Such arrangements, explained and publicized in the pulpit and in the bulletin, would certainly multiply Communions, for membership in such wide units would bisect each other, stimulating people to receive very often in the course of the Holy Year.

2) Every pastor, of course, will emphasize daily Mass attendance as a Holy-Year practice. Mass attendance should be stepped up

to proportions greater even than those of Lent.

3) Midweek devotions held throughtout the year would also help to differentiate the Holy Year from the ordinary year. These increased devotions would correspond to the increased public devotional activity in Rome. The Rosary, Stations of the Cross, Vespers, Benedictions of the Blessed Sacrament, and instructional sermons suggest themselves as devotions most suitable for the Holy Year at home.

4) The Lenten observances should be intensified in keeping with the penitential spirit of the Holy Year. The close connection of the spirit of Lent with the recommendation of Pius XII for the spirit of penance in the Jubilee should be pointed out to the people.

5) Prayer consciousness is to be developed among the faithful. An emphasis on the Family Rosary as a Holy-Year practice will help to realize this objective. Urging people to make visits to the Blessed Sacrament in keeping with the pilgrimage idea of the Holy Year can be employed most profitably.

6) Each Church should devote profound attention to the Liturgy in keeping with Our Holy Father's encyclical on the Liturgy. Attention can be given to congregational singing. The High Mass should be stressed. A development of liturgical consciousness in the people—in keeping with the spirit of the Holy Year—would be most opportune.

Through such means, and others which will certainly be devised by the individual priests who remain at home, the spirit of the Holy Year can be indelibly written into the hearts of our people at home who find it impossible to make the Jubilee Pilgrimage to Rome.

Paying the Price

Having a reputation as a humorist has its penalties. Once, while lecturing before college girls, Mark Twain attempted to read a really serious poem he had written. Thinking the audience would really appreciate something in the way of serious poetry, he said, "I have written a poem." Immediately there were ripples of laughter. "I have written a serious poem. I really mean it. Here it is!" The ripples expanded into shouts. This time Mark was really disappointed—and angry. "I shall not read it," he announced in mingled surrender and despair. At those words the audience literally rocked the building with their laughter. Little wonder that when he decided to print **Joan of Arc**, he did so anonymously.—**Ave Maria.**

Those Battles in the Parlor

Rt. Rev. George D. Mulcahy

A strategy of victory for Christ

"FATHER, Mrs. Murphy just telephoned that Pat and Joe are on their way over to the rectory. Will you be seeing them?"

"See them? Why certainly, Anna. Let me know as soon as they arrive."

A loud sniff from Anna made plain her disapproval of the pastor's seeing the likes of Pat and Joe Murphy.

Father Donley dropped the evening paper to the floor and sat back to plan his campaign, for such it was to be. He had been rather relieved that Pat and Joe were not present last evening when he had gone to the Murphy home to break the sad news that old Paddy Murphy, the father of the family, could not be given Christian burial. It was a clear case, if there ever was one. Paddy had died a lingering death, obstinately refusing to even see or speak to the priest. Years before, he had vowed that he would get ahead in the world by every means possible. So he had publicly repudiated the faith by joining a forbidden society. It had brought him no luck and this had increased his bitterness and obstinacy into apparent final impenitence. He had died in his sleep.

Mrs. Murphy and the girls had received the crushing, though not unexpected, news with great sorrow. But he had consoled them patiently with calm words. At the proper time he had knelt with them and said the Rosary for Paddy. Then he advised them about proper arrangements for the funeral and left. Yes, Mrs. Murphy and the girls were true gold but the boys were a bad lot, following in the footsteps of the father. Pat was blatantly bad from years back—the loud-mouthed type who loved to boast that he was "once a Catholic" and then proceeded to demolish the faith to his own satisfaction in bar-rooms and on street corners. "He doth protest too much," mused Father Donley, "trying to down the voice of his conscience." Joe had once thought of the priesthood but later he had allowed himself to be dominated and led by his brother.

Father Donley reviewed his tactics, learned through the experience of the years. "It's all a question of attitudes," a wise old Bishop had told him years before. "You can look upon a difficult office-call as a terrible burden or as a great opportunity. You can look upon the caller as an unjust aggressor against your priestly time and dignity, or you can see the occasion for what it is—a time to go all-out for a soul in trouble. After all, what a crisis it is in anyone's life when he goes to the rectory to tell the priest off. It can be and

often is his final step away from the Church. Properly met and handled, it can be his first faltering step back. The priestly attitude is—the more they insult and even curse me, the more they need me. Remember—you spend months patiently instructing a convert. Why not be willing to spend an hour or two patiently trying to keep a Catholic in the faith? You must expect that angry and bitter people will come to your rectory, at times. You must meet the situation, conquer their anger and bitterness and tell them where they are wrong in such a way that they will accept it and go away in peace. Whenever such a person leaves your rectory still angry and embittered, go before the Blessed Sacrament and examine your conscience.

"A business man can lose a customer. A priest can never have it on his conscience that he lost a soul through his own fault or omission. In such circumstances God will find out how much of a priestly heart you have. Yes, it's all a question of attitudes. Relax and look upon it as a game played for the highest stakes — the salvation of souls. When someone curses you at a distance, you never have a chance. But when they come to you, it's a great priestly opportunity."

A Great Opportunity

Looked at in that way, the fact that Pat and Joe were coming to the rectory was indeed a great opportunity. Many a time he had tried to see them but they had always avoided him. Now they were walking right into the presence of a priest! Just the presence of a priest and his words would be a great actual grace to them. His priestly reactions would present Christ to them.

He reviewed his experience through the years. His first appointment was with a pastor who was quite a dominant personality, very forthright and courageous in his pulpit utterances and writings. However, he had an utter horror and abject fear of any personal clashes of any kind. He would never accept an office-call if he knew or suspected that there was any personal feeling involved. If caught in any such situations by accident he would retire behind the fortress of external dignity, lashing back with lofty and righteous words which usually ended up with "you—speaking like this to a priest of God," as he disappeared through the door and took off up the stairs to the safety and seclusion of his study.

He had "won" his battle. He was bothered by no troubles. He settled them simply by denying them opportunity to present themselves to him. Nor did he feel any obligation to seek them out. It was quite easy to dismiss all recalcitrants as "no good" or "a bad lot" and therefore, somehow, not worthy of priestly attention. In his ivory

tower of responsibility, he lived in the quiet and peace of a vacuum. But on the census, the young priest had observed how little such tactics had solved and indeed how much of a reservoir of bitterness had been built up in the passing of the years. He listened to the complaints:

"When I was in trouble he wouldn't listen to me."—"I was wrong, I guess, and confused, but at least he could have been a gentleman. After all, he's a priest."—"Maybe I did lose my temper but he did too. And after all, he's a priest."—"If the priest won't listen to us, who will?"—"Why can't he be kind? Our Lord wasn't so high and mighty. After all, he's a priest." —That was the constant refrain —"After all, he's a priest."

The Key: Patient Kindness

Rarely, indeed, was the reason for the visit mentioned. The only recollection was whether the priest had been kind or not. This then was the key—kindness, or rather what he liked to call "gentle firmness," combined with an inexhaustible patience. This tactic and attitude, he had found, had eventually conquered every difficult situation whether in the rectory parlor, on the street corner, or in the homes of his people while on census or sick call. The good people hardly needed him. "They that are well need not the physician." The silently resentful and those who avoided him he could not help. But when the time came that some person in a great crisis threw aside his silence and exposed his inmost thoughts, here was utter and complete honesty which the priest could handle.

The tactics were absurdly simple. First of all, he was always completely relaxed, no matter how great the violence of the scene. He knew that he loved the person, and with an especially great love, since he needed the priest so much. He never attempted to talk while emotions were running high. He gave no answers, knowing that nothing he could say at this stage would help. Now and then he might lift his hand quietly or change his position—at most a non-commital remark. "It is difficult, isn't it?" He had found that no answers were expected, but such a remark gave merely an opportunity for another outburst of words. "Let them talk—let the emotion spend itself." Sooner or later some opportunity would present itself to speak of some impersonal matter—to explain a misconception, perhaps, about some *other* person.

Usually there would come a time when he could talk gently and quietly. Here he spoke with absolute honesty. If there was something real in the grievance —if he or some other priest had been at fault, he would admit it humbly, showing at the same time how such things could happen. In most cases the persons were not completely wrong. They merely had part of a story which they had allowed to grow in im-

portance and fester in their minds. When, in a relaxed and friendly atmosphere, the whole story was pieced together, all was settled, very often in a most simple fashion. And for the priest the return of love and gratitude was simply overwhelming. They had come to make a great scene; they had expected and even hoped that the priest would meet fire with fire; they were disarmed by love. And ever afterwards with such people Father Donley had experienced a special bond of understanding. The rough ways became smooth. Even when he apparently failed in one interview, a shy look on the street or a hesitant greeting at the next meeting told of the eventual victory.

The word had got around. Here was a priest who could be talked to; a good listener who was not merely interested in souls in a general sort of way but who loved every particular soul with whom he treated. Someone had expressed it this way—"Gee, when you're with him, you just know that there is nothing else in the whole wide world more important to him than you"—which was the truth and the secret of the whole matter. A price had to be paid, of course. He had become literally a servant of the servants of God.

The door bell rang and soon loud voices were heard in the vestibule. With the sounding of the parlor buzzer, Father Donley actually grinned as he swung down the stairs, poised, confident, and ready. Pat and Joe would be able to "dish it out." Later they would "take it." After all, he needed some men with their fire and dash in the Holy Name Society.

Church and State

The Catholic Church is committed to no form of government. She gets on with every government that upholds the basic freedoms. No group in America is seeking union of church and state; and least of all are Catholics. We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of church and state by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of church and state. They would, then as now, uphold the Constitution and all its Amendments, recognizing the moral obligation imposed on all Catholics to observe and to defend the Constitution and its Amendments.—**Archbishop McNicholas.**

Sacrifice Or Holocaust?

Albert Muntsch, S.J.

The difference between priestly and lay standards

OUR times present us with admirable examples of unusual courage and disregard for hardships on the part of men who are credited with notable achievements. An on-going civilization needs such pioneers and hardy soldiers for the common good. The larger number of men stay at home and take up the ordinary work of life. Others go out and court danger in the advancement of a problem of science: they push out the boundaries of knowledge, or add another page to the story of man's conquest over nature.

In the spiritual life there must also be brave souls who are willing to endure much, to accept more than the ordinary measure of life's sorrows and sadness, to go the full length of the via crucis with Christ their King. While the vast number of Christians must work out their salvation in the midst of a sinful world, others are called to distinguish themselves in Christ's holy service, to serve their God and their fellowman in prayer and in penance.

Lay-persons must often do certain things disagreeable to the flesh and contrary to worldly standards, if they wish to save their souls. They must, for instance, be ready to give up an occasion of serious sin, like an amusement or a friendship; otherwise, they might expose themselves to the loss of their immortal souls.

There is a difference in the religious and spiritual ideals which should guide the priest and those which should guide his parishioners. The former, by virtue of his high office as "alter Christus," is supposed to aim at high perfection and constantly walk in the footsteps of his Divine Master. He must give up many pleasures and worldly amusements which those under his spiritual care may allow themselves. He must remember that he is an ambassador of the Lord Christ who fought wickedness at all times. He cannot bargain with the world which is guided entirely by anti-Christian ideals. The priest is enrolled under the banner of his great Captain Christ and must hold aloft that banner even though he is assailed by foes from without in the world, and by foes from within his parish. The parishioner, on the other hand, is in no way bound to follow these same high ideals. He must, of course, like his spiritual ruler, walk the narrow path that leads to life eternal, but while walking that path, he may turn into many alluring and pleasant by-paths without jeopardizing the salvation of his Christ-redeemed soul.

Not so the priest; he is to be made of sterner stuff. He has received strength on the day of

his ordination to follow the humble Christ through all of life's devious pathways until the day that he meets his Saviour face to face. He cannot bargain with the world. If that world beckons him to indulge in unpriestly conduct, or to tarnish in any way the esteem in which his vocation is held by his parishioners, and if he yields, he is guilty of violation of the promises made on the day of his ordination.

The Priestly Holocaust

To use the language of the Old Law, the priest offers a holocaust to Almighty God, while the parishioners, even the most fervent, make only a sacrifice. In the Old Law there were two kinds of oblations to God. There was the sacrifice which was indeed offered to God, but the sacrificing minister was allowed to retain part of the offering for himself or for his family. In the holocaust, however, which in the original Greek means "whole burnt offering," everything was offered to the Lord and nothing kept back by the officiating priest. While the person of the world makes an occasional sacrifice in order to remain on the narrow path that leads to life eternal, the priest offers a constant holocaust to God.

While not having these distinctions in mind, the priest on the day of ordination implicitly promises to make not only a sacrifice, but a holocaust of himself to the Lord. Priests, therefore, are the heroes of the spiritual warfare and pioneers in spiritual adventure, even as the crusaders and Arctic explorers are heroes in battle and discovery. The clergy occupy the posts of honor in God's army. They hold the important positions; they are called upon to render more distinguished and unselfish service. While the privates and subalterns may sleep and take their rest, those on the outposts must stand alert and watch.

All this means that the elect of God's army make a holocaust, not just a sacrifice, of themselves and of their energies. Their prayer must be that of St. Ignatius in his well-known prayer of oblation: "Take, O Lord, my entire liberty, my memory, my will, my understanding, all that I am and have." This is, perhaps, the shortest formula we have to express that complete surrender of self to God.

The Fundamental Difference

There is, therefore, a fundamental difference between the life of the Christian in the world and that of his pastor from the viewpoint of consecration to God's service. While the former may allow himself many privileges, exemptions, and favors, insofar as is consistent with remaining in the state of grace, the latter resolutely checks the first beginning of anything bordering on self-seeking or self-indulgence: deliberate choice between a higher or lower degree of spiritual perfection.

St. Gregory the Great makes good use of this difference between sacrifice and holocaust.

The higher life of the priest is one in which he consecrates himself and all that he has to the service of God. What is this but the holocaust, the offering entirely consumed by fire?

The priest who clearly realizes the obligations of his state will be zealous to approach more closely, year by year, to the high ideals of his calling; but, at the same time, he will be more lenient in judging the conduct of the laity. He will realize that they are not required to make the same heroic sacrifices which those must make who have chosen the priestly profession. Sometimes it is hard for a person, surrounded by worldly allurements and guided by worldly maxims, to live up to the high requirements of the Christian law. It is, in fact, quite possible that those who have been spiritual guides for many years forget about the hard struggle waged by those who want to hold fast to the narrow path in the midst of a hostile worldly environment. Those who have made the holocaust have good reason to be charitable in judging their kindred in the world, and to pray fervently that the latter may be faithful in making the sacrifice.

Half a Nose

Immediately behind the Protestant Cathedral, Ferns, Co. Wexford, stands what remains of the graceful Gothic-style windows of the chancel of the first 12th century Cathedral. There is a statue of a recumbent bishop, taken to be of Norman origin, in the nave of the present church. A tablet set in the wall above the statue reads:

"Underneath this Cathedral are interred the remains of Saint Edan, commonly called Saint Mogue, the founder of this Cathedral and first Bishop of Ferns. He discharged the pastoral office with piety and Christian zeal for the space of 50 years, and died at an advanced age, January 31st, A. D. 632."

Local tradition has it that workmen once tried to remove the statue from the church. Every time they succeeded in getting the effigy as far as the door, it suddenly became so heavy that it could be moved no further. Additional workmen were employed at the task, but their united efforts again met with failure, and the statue was returned to its niche.

One of the workmen lost his patience, and struck the statue with a hammer. Pieces of the soft stone flew off the nose, and entered the man's eye, blinding him permanently. True enough, the statue has to-day only half a nose.—Gregory I. Allen in **Irish Travel.**

The Church and the Jew

Lon Francis

In Germany and France

WE have already noted that the most fearless champion of human rights and defender of the Jew in Germany was Cardinal Faulhaber, of Munich. Because he was charged by the Bavarian Nazi leader, Adolph Wagner, with having aligned the Catholics of his diocese behind the Jews, his residence was attacked and badly damaged on November 12, 1938.

But the reader may not know that the Catholic Bishops of Germany, even during the year 1942, issued three Collective or Joint Pastorals after the Nazi authorities refused the Bishops travel permits to attend their annual conference at Fulda.

Without any previous announcement the Bishops did hold three Fulda Conferences, the first on March 22, the second on June 22, and the third on August 18. After each of these Conferences a Joint Pastoral Letter was prepared, in all of which Nazism, with all its works and pomps, was officially condemned by the German Hierarchy. We have not the space to analyze all of the 1942 Pastorals, but herewith submit a brief analysis of the March 22 Pastoral, which emphasizes these fundamental principles:

1) "Every man has the natural right to personal freedom . . . " —specifically condemning the Nazi system of judgment without juridical proofs.

2) "Every man has the natural *right to life* and the goods essential for living . . . "—specifically condemning the "killing of incurables."

3) "Every man has the natural *right to property* . . . "—specifically condemns Nazi confiscations.

4) "Every man has the natural *right to the protection of his honor* against lies and slander . . . "—specifically condemning Nazi propaganda methods.

The pastoral letter concludes with the statement that "we bishops have informed you of our grave worries and ardent endeavor for inner peace in our German nation. We call upon you, with the devotion we have always shown you, to support our efforts through your prayers and your unshakable faith, and to repulse decisively and vigorously all attempts to make you waver . . . "

The last Pastoral was issued on August 19, 1942, and was broadcast over the world from the Vatican Radio Station on September 25. In this Pastoral the false philosophy of Nazism is again exposed and denounced, liberty of conscience demanded, and emphasis laid on the dignity of man, which the State must recognize. The faithful are urged "to resist the diabolical

temptations of Nazi pressure and Nazi propaganda."

Archbishop von Preysing of Berlin, who succeeded Cardinal Bertram as President of the Fulda Conference, had frequently advocated a "frank, outspoken attitude against Nazism."

The Jews never had such a defender in all history as the Cardinal Archbishop of Munich, who attacked the Nazi philosophy long before Hitler had an opportunity to enforce it on the nation. He and other Bishops of Bavaria, as far back as twenty years ago, issued a Pastoral Letter to be read from the pulpits of all Catholic churches in Bavaria in which Catholics were threatened with excommunication if they joined the Nazi Party. Strangely, the Cardinal and Bavarian Bishops were criticized by some anti-Catholic organs over here, including the *New Age* magazine, for having the audacity to meddle, to that degree, in politics.

In the year 1923, when Hitler and Ludendorff were attacking the Jews in Munich, Cardinal Faulhaber took issue with them and was, in turn, counter-attacked by them "for having included the Jew among those deserving of Christian charity."

Rabbi Solomon H. Metz, of the Adas Israel Congregation, said:

"I was thrilled when I read the words of Bishop von Preysing, addressed to Hitler.

"It reminded me of the prophets of Israel, thundering their challenge in the face of tyrannical kings. It also heartened me beyond words that in spite of the generation of Nazi pagan racialism, the crusading and militant spirit of justice and truth is still afoot, even in the land of the Nazis."

3—France

Catholics of France were preparing a celebration to commemorate Pope Clement VI as the "Friend of the Jews" on the occasion of the sixth centenary of his election, on November 14 and 15, 1942, when the Germans invaded what hitherto had been designated "Unoccupied France" and interfered with the celebration.

In September, 1942, when peremptory orders were given by Hitler to the Vichy Government to deport Jews for the purpose of working in German war factories, there was an outburst of resentment by Catholic leaders which disturbed the Vichy Government more than any other internal situation since the time of the Armistice.

First of all, the Pope remonstrated to Marshall Petain through his Nuncio to France. Then Cardinal Suhard, of Paris; Cardinal Gerlier, of Rheims; Archbishop Saliège, of Toulouse, and other Bishops joined in the protest. Cardinal Gerlier is reported in the papers as having "refused to authorize the surrender of the children of Jews for deportation."

The Archbishop of Toulouse issued a Pastoral Letter in opposition to the persecution of

the Jews, to be read from Catholic pulpits. Many priests were arrested for having read the letter after the civil authorities forbade its reading or distribution.

The United States dailies, reporting these events, noted that "mass arrests and deportations of Jews have ceased, at least temporarily, in unoccupied France, chiefly because of Catholic intervention."

During the round-up of Jews by police the papers reported, "in some cases French farmers defended Jewish fugitives from the police with scythes."

On September 6, 1942, at eight o'clock Mass in the Cathedral of Toulouse, the Archbishop, Msgr. Saliège, in a special sermon, said he regretted that the right of sanctuary no longer existed, otherwise he would have allowed the hunted Jews to benefit by it in his cathedral and all the churches of his diocese. The police prevented the Bishop from repeating his sermon at the ten o'clock Mass.

On September 10, 1942, according to the London *Times:*

"Popular indignation has been aroused in Lyons by the arrest and imprisonment of eight Jesuit priests who refused to surrender for deportation several hundreds of Jewish and non-Jewish foreign children whom they kept hidden in buildings belonging to the religious order.

"The first demand by French police met a flat refusal, and the police withdrew. Vichy seemed disposed to drop the affair until the German authorities insisted that the children should be surrendered, particularly those of foreign nationality. The police renewed their demand, but in the meantime the priests had removed the children to other secret hiding places in trustworthy hands, where they still are. The priests were then arrested."

Is there on record during hundreds of years any instance of either Protestant or Jews defying political authority to befriend Catholics?

The radio in Paris, on September 2, 1942, speaking the mind of the Hitler regime, called the interference by the Pope with orders issued for the deportation of Jews:

"An extremely perfidious act, since it causes the faithful to obstruct the national revolution. It is permissible to ask why certain Vatican cliques fly up in the air . . . we observe this special affection of a section of the Catholic Church for Jews, Freemasons and democracy."

Pierre Laval, on September 17, spoke his mind as follows: "The Catholic Cardinals and Bishops have intervened, but everyone is master of his own trade. They handle religion, I'll handle government affairs."

The Archbishops and Bishops of Vichy France "having foreseen that the Government would prohibit the dissemination of their collective Pastoral Letter through the French press and radio, organized a network of

couriers to bring their protest against the deportation of Jews to even the smallest village for oral diffusion, according to the CIP News Service.

Msgr. Thias, Bishop of Montauban, writes as follows in a Pastoral Letter:

"In Paris, Jews by the tens of thousands are being treated in the most barbarous and savage manner—and now, within our own district, we witness the distressing, heart-breaking spectacle of families being dispersed, of men and women being treated as cattle, and sent away to unknown destinations where they will have more danger to fear. May God console and fortify those who are so abominably persecuted, and give men a true and lasting peace based on justice and charity."

We read in the *Jewish Chronicle* of London:

"Catholic priests have taken a leading part in hiding hunted Jews and sheltering the children of those who are under arrest or who have been deported to Germany. Laval has now ordered the arrest of all Catholic priests in whose presbyteries hidden Jewish children are found. A number of them—notably in the Lyons district—are already in prison. Cardinal Gerlier, Archbishop of Lyons and Primate of France, has replied by refusing to authorize the surrender by priests and Catholics of Jewish children. Episcopal letters recommending French Catholics to give every possible assistance to the persecuted Jews have been read in churches all over Vichy France. The Laval Government, in its turn, has instructed the police to arrest priests reading this recommendation in their churches. Hundreds have already been arrested. Cardinal Gerlier has now summoned a meeting of French Catholic dignitaries to Lyons to discuss drafting a letter of protest to the Vichy Government on the treatment of the Jews. He has already threatened to excommunicate people who buy property unjustly seized from Jewish families."

"The real Christian, when we find him, is both better and far stronger than the Pagan, but he is rare. The great mass of so-called Christians are half-hearted, half at least of their true allegiance is Pagan, and the house divided against itself must fall.

Most people . . . have both [Christian and Pagan] in them. We recognize both elements in ourselves, and this makes it much harder to separate the warring and incompatible elements.

The Christian is far more Pagan than he knows; the Pagan is more Christian than he admits."—Rosalind Murray, The Good Pagan's Failure.

Priestly Efficiency

Theodore C. Siekmann

Are you working yourself to death?

THERE is a type of modern priest who is always in a dither about something. He is too busy to retire at night. Consequently he is too tired to arise promptly in the morning. He thus has no time to make a suitable preparation for Mass. After Mass he has so much to do that he must take breakfast immediately.

His Office will not get said until eleven o'clock at night, or if before then, it will be raced so as to be out of the way before some urgent appointment.

On the highway he drives the limit—that is, all the car can do. In traffic he is the slam-bang type, starting with a lurch and stopping on a dime.

Prepare his sermon? He can find no time for that. Spiritual reading? Well, when could he find time for that! Besides, it is not prescribed in Canon Law anyway, he argues. Confessions —if he takes too much time to give advice he will not get his Office said.

Now this priest is really busy. He has more to do than he has time in which to do it. But just what is he accomplishing for the salvation of souls? We will not belittle his achievements. Perhaps he is doing much. But he might accomplish even more with less expenditure of energy.

After all is said and done, the priest by reason of his priesthood is supposed to save and sanctify souls, including his own, and thus give glory to God. Everything else is but a means to that end. If souls can be saved and sanctified by the ordinary means, there is no use in resorting to unusual ones; for according to the old philosophical axiom, beings are not to be multiplied without necessity.

A priest like every other human being is finite. One priest cannot convert the whole world. Even St. Francis Xavier did not accomplish that. And surely no one expects a priest to do more than he reasonably can.

If there are just so many work hours in a day, there are so many and no more. It is irrational to try to use more time than is available.

Now it is but prudent for a priest to be as efficient as possible, to accomplish the most good without waste or duplication of effort. And while the priest's aim should not be to avoid work, he ought to see that his work effects the greatest amount of good.

A priest should beware of antagonizing people and driving them away from the Church. It is a striking kind of inefficiency to labor many hours to instruct

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one convert, while driving away whole families by an imprudent sermon or some personal scandal. A priest ought not to cancel his positive efforts to enlarge Christ's kingdom by thoughtlessly insulting or discouraging those who are already members of the flock.

Statistics will bear out some startling facts, namely that one convert may in the course of several generations be the occasion or cause of several thousand of his descendants' belonging to the Church. Thank God for the priest who was instrumental in securing that convert. But it works the same way with fallenaways. The man or woman whom a priest may imprudently offend or scandalize and thus drive from the Church may likewise be the ancestor of several thousand persons lost to the Church.

Lack of Personal Holiness

Inefficiency can come from a variety of things. Perhaps the greatest cause of sacerdotal inefficiency is a lack of personal holiness in the priest. The truly holy priest will be an efficient priest. The example of his life will do immeasurable good, and will compensate for his lack of other abilities. The time that he spends in heartfelt prayer for his own spiritual advancement will be time well spent, for it will accrue to the benefit of his people in the long run.

Another source of inefficiency is to neglect the prescribed means of sanctifying his people in favor of pet projects of his own, or to use secondary means in preference to the age-old and fundamental means of saving souls.

A boys' club, or girls' organization, or a teen-age group should be supplementary to his Sunday sermon and not in place of it. How strange that a priest should overlook his golden opportunity to do good when his people are present, and then attempt to reach them when they are absent.

On a Sunday morning he has before him in church many or possibly all of his young people. What a grand opportunity to touch their hearts by appropriate words in a simple, illustrated, effective sermon. But no, he passes up this best of opportunities, delivers a badly prepared sermon of trite generalities that bores his audience; and then expects them to come to some club meeting to get indirectly what he could give them directly right there in church.

Or, he insulates himself from the youth of his parish by his indiscreet moving in higher social circles or by sheer aloofness, and then expects the young people to enter his projects with enthusiasm and interest. But they do not flock to him, partly because they do not know him, partly because one has to give in order to receive. It is the response that a priest gets from his people that makes his labors among them truly efficient.

Or, he passes up the supreme opportunity to direct a soul that confides in him in the confessional, in favor of some impersonal,

general direction given by a hired lecturer, who neither knows his people nor is in a position to guide them personally.

All this is multiplying unusual means while ignoring the obvious.

Pride in the Priest

Self-will is another thing that blocks efficiency in a priest's work. There is the priest who would rather do things his way, regardless of how time-consuming, rather than humbly do what he is told to do by his higher superiors.

Even assistants, who have not much chance for originality, are usually not kept extremely busy by their pastors. Usually it is the extras they want to do on their own that cause the days and nights to be overcrowded.

One does hear, however, of certain assistants who are expected to do more than they reasonably can. While this condition affords the assistant an excellent opportunity to practice heroic virtue, it may break the spirit of one not already well grounded in virtue. Most priests, even assistants, feel the necessity of having sufficient free time in which to care for their own spiritual needs. A priest forced by lack of time to abandon his exercises of personal piety will likely become a very inefficient even if he remains a very active priest.

Any priest acts wisely, of course, to use all his time profitably, and when not otherwise engaged in prescribed duties to launch out into extra work for the salvation of souls. No one can reasonably object to a priest's doubling his priesthood by carrying on a second ministry in his spare time, but this extra work should never be at the expense of work due in justice by reason of his appointment and the manifest will of his superiors. What false zeal it would be to attempt the supererogatory while neglecting or doing hurriedly and badly the obligatory.

Scarcely any priest in routine parish or institutional or administrative work can make the valid claim that he is required to be so busy that he cannot find sufficient time in which to develop and nurture his own spiritual life.

Trimming in Devotions

To cut down on the time required for a really prayerful recitation of his Office, a devout praying of his rosary, an adequate preparation for Mass including mental prayer, and a suitable thanksgiving after Mass, to cut down on the few moments needed for a visit to the Blessed Sacrament, and for laudable spiritual reading, is one good way to be inefficient as a priest.

The less spiritual the priest's life becomes, the less efficient he will be as a priest—that is to say, in his influence on souls. The more time, ordinarily, that he spends on his spiritual advancement, the greater will be his influence for good on souls, and hence his greater efficiency. It is true that we tend to judge

a priest's accomplishments in terms of buildings and organizations, things that strike the eye; but God is interested in a kingdom not of this world, and judges accordingly.

From time to time emergencies will arise when a priest's day is all too short, when the press of necessary duties will force him to curtail his usual exercises of piety. Moral theology gives the instances when the priest might even be excused from reciting his breviary due to his work. But this will be by way of emergency, if it should ever happen at all, and *per modum actus.*

Neither God nor the Church expects the priest to be so occupied habitually that he has not sufficient time for his prescribed prayers. Since the Church requires that her priests recite the Divine Office, she certainly expects them to take sufficient time in which to say it well. We can not imagine the Church wanting prayer said badly.

Indeed, what more important thing in the priest's day than his schedule of Mass and official prayer for the praise of God and the good of mankind? His daily Mass and recitation of the Divine Office are part of his prescribed work. One might argue theoretically that a priest by reason of his priesthood is obligated to say Mass but several times a year. Yes, but by reason of his appointment, the priest in parish or institutional work is usually required to say Mass daily as part of his official duties. And as for the Divine Office, that is accepted as clearly of obligation.

The Place of the Office

When St. Benedict stated that nothing is to be preferred to the Opus Dei, he was enunciating a principle that is as valid in the life of an active priest as it is in the life of a contemplative monk. True it is that a monk is supposedly free from active duties to be able to give his whole time to the praise and worship of God, whereas the priest in the active ministry must carry on a busy day in addition to his program of prayer and praise, as a complement to it, not in place of it.

The reason why we carry on an active ministry is to save and sanctify souls and thereby populate earth and heaven with souls that will give God His due honor. How a priest would miss the point of his ministry if he failed to do himself what he is professed to do for others, to bring them to a knowledge and love of God both here and in eternity.

But one has to be practical. How can a priest do all this? How can he make the break?

This is a suggestion: Cancel all appointments and engagements tonight that are not absolutely necessary, and retire early enough so that you can get sufficient rest before the time determined for arising.

In your morning meditation before Mass, plan your day, seeing your duties before you, resolving to do all for the glory of God and the salvation of souls.

Say Mass with conscious attention. Set a definite period of time for your thanksgiving after Mass, and stay there in church the full time.

Shortly after breakfast, if at all possible, get at your prayers. Nothing else is more important. Bring your Office up to hour. Make time for your prescribed prayers. If there is not time that day for everything you would like to do, you will at least not have cheated God out of His part.

Planning the Day

Get in the habit of sitting down and thinking out your plan of work and activity. Do not jump in your car upon a sudden inspiration and be off on some errand. With a little foresight and planning you might be able to do that errand on the way to or from some other errand, or omit it entirely with no harm to souls and the cause of Christ's Church.

A priest can save many a mile and many a gallon of gas, and hours of time, by correlating his various errands, by killing two birds with the proverbial one stone. By jotting down items on a memo pad, one can calmly line them up, and in a fraction of the time that it would take to run each one separately, dispatch them all together in logical order.

We live in an age when the toll from heart disease is alarming. We see priests of our aquaintance fall from the ranks at all too early an age.

They have spent years in study, have put in years of submission as assistants in one sort of apprenticeship or another, longing for the day when they would be able to launch out and do great things for God. And lo! just when they have the training and experience to do effective work, the old heart gives out, and much good remains forever undone.

Although it is better to wear out than to rust out in the service of the Lord, it is still better to use one's self moderately and stretch one's span of activity over a greater number of years. This is true efficiency—to get the most out of a thing by using it with reason. The human body is no exception.

There are saints who have accomplished a life's work in a few years, who did more in a short time than most persons could hope to do in a long lifetime. For persons of less heroic stature a longer time will have to supply for a greater intensity.

We priests have to keep in mind that no one of us is indispensable. God can well do without *me*. But since I am a priest, I should accomplish as much good for God and for souls as I can in the time given me on earth. My concern should not be mere activity, but to accomplish the greatest amount of good.

By taking care of my health, by avoiding undue strain, by taking time out in the interest of my soul, I will over a period of years accomplish a great amount of good.

Super-activity in the priesthood is based on a materialistic philosophy of life. It is a corollary of modern industrial materialism. It takes for granted that increased activity will result in increased production. That may be true on the assembly line, in industry and commerce generally, but it is certainly untrue in supernatural religion, where the grace of God is what gives the increase.

The products of the priesthood cannot be measured by material standards. Nor should we think that the results are due to our own material efforts. It is the grace of God in last analysis that does the work. We remain instruments, and very ineffective instruments if the grace of God does not enliven our work.

We will accomplish much good for souls if we succeed in drawing down an abundance of God's grace on our work. And although super-activity might seem to be zeal, it is no adequate substitute for prayer and penance and humility.

Our Reasonable Service

Let no one interpret these words as discouraging work and activity. A modern priest must needs be a very busy man, one who has to budget his time in order to get his work done. His concern must be to accomplish the most good in the time at his disposal. That is why he must be truly efficient.

The sincere priest who calmly but perseveringly goes about doing his duty, apportioning sufficient time for prayer and the development of a gentle, priestly personality—which requires, ordinarily, sufficient recreation, relaxation and rest—will be the efficient priest in the end. He will win souls rather than startle them. He will be admired rather than praised. He will sanctify souls rather than merely affiliate them with the Church. He will be another Christ, calm, prayerful, gentle and kind. He will be firm when necessary, but never domineering or tyrannical. By preserving his physical and mental health he may double his span of working years and thus double his ministry.

When we see so many priests dying in the prime of their ministry, when we see so much energy expended with often such dubious profit to souls, when we see so much emphasis on the material and external, we wonder whether we are really seeking first the kingdom of God and His justice, or whether it is not just the other way around.

We need activity. We need zealous, busy, untiring priests. But to be active is not enough. We need sacerdotal efficiency.

Title of a spiritual work published in London under Puritan auspices in the seventeenth century:

"The Spiritual Mustard-Pot, to Make the Soul Sneeze with Devotion."

N.O.D.L. Notes

FOR the past several months, the Holy Name Society of the Pittsburgh Diocese has been actively engaged in a decent-literature crusade. To date, over 350 stores have been canvassed with a great measure of success. Father Paul M. Lackner, Diocesan Director, reports that the crusade was given a strong impetus at the quarterly meeting on December 12, 1949, when some several hundred copies of informative literature were passed out to the officers and delegates in attendance.

"This campaign is very timely," he says, "in the light of the present wave of sex crimes; hence it is very important that neighborhood stores be canvassed for the safety of our women and children."

He emphasizes that constant vigilance is necessary for the continuing success of the crusade.

The literature includes the five points drawn up by Bishop Noll as constituting objectionable literature and featured monthly by THE PRIEST—together with a code for comics.

Holy Name Men are asked to approach all magazine dealers in their area, explaining their purpose to the owner or manager. They are to ask his cooperation in removing objectionable materials from his business establishment. Should he prove agreeable, the men are to leave an attractive sticker for his window, together with a complete copy of the NODL list, as carried here.

A sample copy of this NODL packet may be had by writing to the Holy Name Central Office, 208 Fitzsimons Building, 331 Fourth Avenue, Pittsburgh 22, Pennsylvania.

DISAPPROVED COMIC BOOKS

Adventure into the Unknown
All Star Comics
All Top Comics
All True Crime Comics
Authentic Police Cases
Blackhawk
Blond Phantom
Brenda Starr
Bruce Gentry
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
Crime Patrol
Dagar
Desperato
Doll Man
Exciting Comics
Famous Crimes
Feature Comics
Fight Comics
Jo Jo, Congo King
Jumbo Comics
Jungle Comics
Justice
Kid Colt, Outlaw
Killers
Laughs
Law Breakers
Manhunt
Marvel Family
Modern Comics
Moon Girl
Mr. District Attorney
Murder, Inc.
My Love Life
Penalty
Phantom Lady
Police Cases
Planet Comics
Public Enemies
Real Clues
Rip Kirby
Round Up
Rulah
Sensation Comics
Shadow
Steve Canyon
Sun Girl
Super Mystery
Tegra
The Human Torch
Tex Morgan
Texan
Thrilling Comics
Top Secrets
True Crime Comics
Underworld
Wanted
War Against Crime
Western
Western True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies
Zegra
Zoot Comics

DISAPPROVED CALENDARS

Esquire Calendar

Esquire Desk Pad Calendar

DISAPPROVED MAGAZINES

Amazing Detective
Authentic Detective
Avon Love Book
Army Laughs
Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bit Time
Blond Baggage
Breezy Stories
Buddies
Cartoon Humor
Cheers
Comedy
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective
Detective Book Magazine
Detective World
District Attorney Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Front Page Detective
Fun Parade
Federal Crime Detective
Pepper
Police Detective
Gay Love Stories
Gaiety
Glance
Headquarters Detective
Human Detective
Hit
I Confess
Intimate Romances
Joker
Laff
Laff Annual
Life Romances
Line Up Detective
Love Diary
Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade
My Romance
National Detective Cases
Nifty
Official Detective Stories
Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Popular Psychology
Popular Songs
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective
Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Special Detective
Startling Detective
Taboo
Ten True Crimes
Timely Detective
Titter
True Crimes Detective
True Life Detective Cases
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology
Zing

DISAPPROVED POCKET SIZE BOOKS

AVON PUBLICATIONS

A Woman's Heart
The Amboy Duke's
Blondie Iscariot
Bubu
Butterfield
Fools and their Folly
Georgie May
Gladiator
In Bed We Cry
Iron Man
Kelly
Love in the Latin Quarter
Love's Lovely Counterfeit
Midsummer Passion
Modern Mr. Bluebeard
Never Come Morning
Piping Hot
Psyche
The Abortive Hussy
The Hard Boiled Virgin
The Imperial Orgy
Virtuous Girl
Woman and the Puppet

BANTAM PUBLICATIONS

A Farewell To Arms
Behold This Woman
City Limit
First Love
Hot Leather
Lady Godiva & Master Tom
My Sister, My Bride
Summer Lighting
The African Queen
The Fascination
The Gilded Rooster
The Men in Her Life
The Pitfall
The Sealed Verdict
Up at the Villa
What Makes Sammy Run

CHECKER PUBLICATIONS

Duke Herring
Jewels of Jade

DELL PUBLICATIONS

Anna Lucasta
Leave Cancelled
She Ate Her Cake

DIVERSEY PUBLICATIONS

Free Lovers
Louis Beretti
Playthings of Desire
Street of Painted Lips
The Regenerate Lover
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love

HILLMAN PUBLICATIONS

Let's Make Mary
Ten Droll Tales
The Physiology of Love

NEWS STAND LIBRARY

Each Night of Black Desire
Negligee
Pay For Her Passion
Offer Any Price
Sin For Your Supper
The Long November

PERMA PUBLICATIONS

How Shall I Tell My Child
Modern Sex Life
Strange Customs of Courtship and Marriage

POCKET BOOK PUBLICATIONS

Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams and Sex Theories
Kitty
Madam Bovery
Nana
Rain In the Doorway
Skin and Bones
Tales of the South Pacific

DISAPPROVED POCKET SIZE BOOKS (Continued)

The Bishop's Jaegers
The Glorious Pool
The Great Stories of DeMaupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout

POPULAR LIBRARY PUBLICATIONS

Duel in the Sun
That Winter
Ward 20

SIGNET PUBLICATIONS

All the Girls We Loved
Ariane
A Woman in the House
Desire Me
Duchess Hotspur
God's Little Acre
House in the Uplands
Journeyman
Lady Chatterly's Lover
Lona Hanson
Love in Dishevelment
Lady of the Conquerers
Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in a Shroud
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town
The Body in Bed
The Dim View
The Fall of Valor
The Gilded Hearse
The Golden Sleep
The Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
Young Lonigan

GENERAL PUBLICATIONS

Sin Child
Passionate Virgin
Reckless Passion
Blond Menace
Leg Artist
Passionate Fool
Sex Life and You

Fingers Flying

A stranger going into St. Mary's church in Buffalo on any Monday night may not comprehend what is going on at first, but a few minutes will bring enlightenment. The fingers and hands flying so rapidly in unison are the prayers being said and the hymns being sung by the deaf congregation under the leadership of the Reverend John B. Gallagher, C.SS.R.—Ave Maria.

Aping the Pastor

One of my altar boys had made up his mind to be a priest some day. His favorite pastime was to rehearse the ceremonies of the Mass. His brother of six was to serve right, and for want of another male member of the family, his little sister of four was drafted to serve left. An old platform in the yard, used by the janitor as an occasional workbench, was used for an altar.

I was watching the progress of the liturgical function one day from behind the venetian blinds of the rectory parlor. The young fellow knew how to take off the old pastor, his somewhat rheumatic walk, his looking at the pages of the Missal over his spectacles, and all the other peculiarities and mannerisms which used to give individual color to the various rubrics of the pastor's Mass. The surprising climax came when at the Lavabo the little rascal offering his fingers to wash, turned to his little sister and said: "Now spill a little water on the floor, so I can give you that dirty look." I had learned my lesson in rubrics **ex ore infantium et lactentium.**—Contributed.

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

THE first Holy Year was proclaimed by Pope Boniface VIII in 1300. It was intended to be repeated every hundred years. Later the jubilee of indulgences was fixed for every fiftieth year, and finally from 1450 it was announced every twenty-five years; this is the rule ever since, although in 1800, 1850, and 1875 the celebration, owing to political disturbances, was omitted.

The ceremony of closing and opening the holy door in four basilicas is a symbol of the closing of heaven to Adam and Eve after the fall and its opening later through the Redemption of Christ. It represents also the expulsion of sinners from the Church in the early centuries and then their admission later after they had done the canonical penance. The Church opens her treasures to repentant souls when after sincere confession plenary indulgences are given, removing the temporal punishment due to sin. The Holy Year is an occasion of spiritual renovation and of prayer for the grave needs of the Church in our time.

Conditions For Indulgences in Rome

a) Confession. b) Communion. c) A visit to each of the four basilicas: St. Peter's, St. Paul's, the Lateran, and St. Mary Major's. On each visit the pilgrim is to recite three Paters, Aves, and Glorias, and one Pater, Ave, and Gloria for the intentions of the Pope, and then the Apostles' Creed. The confession must be specially made for the jubilee indulgence (C. 931-3). The indulgences can be gained by the pilgrim for himself or for the souls in purgatory and are toties quoties—as often as the good works are repeated. Special faculties under fifteen headings are given to confessors in the City of Rome. These refer to reserved censures, private vows, irregularities, modifying some of the conditions for gaining the indulgences because of special circumstances, marriage dispensations, etc.

Outside of Rome

Confessors may absolve these persons who are exempt from going to Rome (as indicated in the February issue of THE PRIEST) from censures reserved by law to the Holy See even speciali modo, or to local Ordinaries—except formal heresy externally expressed. Cases of censures reserved in the most special manner can be absolved from only according to the norm of Canon 2254. Nuns (with solemn vows) may be dispensed by their confessors from all private vows. Other religious women with simple vows and those girls and women who stay with them

may obtain a dispensation or commutation from non-reserved private vows (C. 1309) except when the rights of a third party would be injured or when the commutation would be a lesser deterrent from sin than the vow itself. Confessors may commute the visits for a good reason, so that, for example, a sick or old person could recite the prayers even at home or in the sick room. Religious women can visit their own chapels instead of a church.

The confession must be valid; it cannot be the annual confession required by law and, as said above, it must particularly be made for the jubilee. Easter Communion is not sufficient for the jubilee. The confession is required even though there is no necessary matter for confession (A.A.S. [41] p. 340-349). The Ordinary may regulate the number of visits and the prayers to be said.

Reserved Censures

In order to clarify the above statements on censures during the jubilee, confessors will be guided by the following points of law:

a) A censure (excommunication, suspension, interdict) is not incurred unless there is a grave, external delict or offense, completed in the sense of the law, with some knowledge of the sin and penalty threatened by the law (contumacy). The sin must be formal and grave. Good faith regarding the sin or censure exempts from censures. In many cases in the Code a positive suspicion that a censure exists is sufficient to incur it if the sin is formally grave, e.g. abortion, joining the Masons, absolutio complicis, etc. Some canons require perfect knowledge and perfect freedom, e.g. when the law says "knowingly, rashly, stubbornly, on purpose, he who dares to do so," etc. (C. 2229). For example: direct violation of the seal of confession, heresy, etc. In many cases lay people, unless told so, do not have sufficient knowledge of censures to fall under them. It is possible to be guilty of grave sin without knowledge that a censure is involved also. A reserved censure means that the absolution is reserved to some higher authority such as the Ordinary or the Holy See. Some censures in the Code are not at all likely to be met in confession. Only some censures are here mentioned.

Reserved to Rome

A. Simply reserved to Rome.

1) Joining the Masons (C. 2335). The penitent must leave and destroy the emblems. A grave penance must be imposed.

2) Nuns leaving the cloister without permission (C. 2342) of law or of the Ordinary.

3) Selling indulgences (C. 2327).

B. Specially reserved to Rome.

1) Heretics, apostates, schismatics (perfect knowledge required).

2) False denuntiation of an innocent confessor as guilty of sollicitation (C. 2363). It must be done in person under oath, and the sinner must formally retract the calumny—at least in writing or before two witnesses.
C. Very specially reserved to Rome.

1) Throwing away the Sacred Species or keeping them for an evil purpose, or carrying them away for an evil purpose (C. 2320).

2) Absolving or pretending to absolve an accomplice in peccato turpi (C. 2367).

3) Direct violation of the seal of confession (C. 2369). Perfect knowledge required.

4) Striking the Pope (C. 2343).

In danger of death (C. 2252) any confessor may validly absolve from any reserved sin and censure, if the person is properly disposed. But if the person knows this, recourse must be made to higher authority a month after recovery for penance and instructions (under pain of falling back into the censure). This recourse is necessary only in case of the four very specially reserved censures, a censure ab homine (special precept to an individual), and the case of a priest who married civilly and must, for a grave reason, stay with the woman. Perfect chastity is required (S. Pent., April 18, 1936).

Urgent Cases (C. 2254)

For reputation and to be free from mortal sin at once, the confessor without special faculties may absolve from reserved censures, but he must tell the penitent that recourse must be made within a month to higher authority for penance and instructions, except in some extraordinary case when recourse is morally impossible. The confessor then gives the grave penance and instruction. The case of S. Pententiaria, April 18, 1936, is an exception. The confessor cannot validly absolve except in danger of death *(Bouscaren* II, p. 579).

Reserved to the Ordinary

Cases reserved to the Ordinary cannot be absolved except in danger of death (C. 2252) or in urgent cases (C. 2254):

1) Attempting marriage before an heretical minister as such.

2) Educating children as non-Catholics (C. 2319).

3) Striking clerics.

4) Run-away religious (C. 2385).

5) Direct abortion (C. 2350).

6) Attempting marriage after a civil divorce (III Balt.).

Some of these cases are given by Ordinaries to their priests, and hence a simple confessor may absolve from the censure and sin. (See Ayrinhac, *Penal Legislation,* ed. 1944, Benziger Bros., N. Y.)

Sermon Suggestions

For the month of March ✠ *J. F. Noll, D.D.*

Third Sunday in Lent

March 12, 1950

It is appointed unto all men once to die (Heb. IX, 27).

People should never forget that there is the closest connection between death and sin. It is the relationship of effect to cause. St. Paul tells us this in very clear words: "By one man sin came into the world and by sin death; and death passed on to all men" (Rom. V, 12).

(1) It is strange that Catholics along with pagans think of death chiefly as a separation from relatives and friends. They should rather think that it might mean eternal separation of themselves from better parents, brothers and sisters who pre-deceased them, and eternal separation from God.

Faith looks at death as a passage from time into eternity, from life on earth to a better or worse life, neither of which will ever end. Faith looks upon death as the end of our time of preparation, and, with the mother of St. Augustine, pleads: "Do not concern yourself about my body, about whether it will corrupt in a cemetery or not, but remember my soul at the altar."

We have already observed that the body will be eternally safe if the soul is made eternally safe. The soul is the principal part of man, and the body will follow it either unto salvation or damnation.

St. Paul, speaking of the resurrection of the body, tells us that it dies a mortal body but arises an immortal body; that even if it suffers corruption it will rise in incorruption; that, material as it is, it will become a spiritual body in the resurrection, to be reunited to the soul which inhabited it here on earth, and with the soul will live either in the closest association with God or be everlastingly separated from him.

Our material body on earth might be likened to a machine composed of many parts, which will ultimately wear out, but whether we die in infancy, in middle age or old age, it matters little, provided we do die in God's favor.

(2) Eleven people out of every thousand die every year in this country in normal times. Over the world 37,000,000 die every year, which means more than seventy every minute, more than one every second of the day and night. There doe not live a person who believes that he will escape death because no one among the billions of people who have lived from Adam's time down to our own has escaped it. It will come sooner or later, and soon at the latest for all of us.

Practically all parishes that have been in existence fifty years have more one-time parishioners in the other world than they have living members today.

Science has prevented many from dying as babies, and has prolonged the average span of life,

but it will never be able to keep death away permanently.

On the day we were born we began to move, with every heart beat, towards death. We come closer to it by 1440 minutes every day.

Since it is bound to overtake us, and since our weal or woe in all eternity will depend on our preparedness for it, should not our chief concern be an "ever-readiness"?

Not whether we die this year or ten years from now, not whether we die a natural death or from an accident, not whether we die at home or away from home matter much. The one thing that matters is that we be free from grievous sin at any time, any place, under any circumstance, that death may strike.

(3) Moses, who was not permitted to enter the promised land because he hesitated to believe God when he was told that he could strike water from the rock in the wilderness, but who, in other respects, trusted God and loved Him with his whole heart, sounded a warning to people for all times when he wrote: "O, that they would be wise and would understand, and would provide for their last end" (Deut. XXXII, 28).

If people who have faith knew that death would come next month, they would begin to prepare for it. They would be no longer interested in the things of this world; they would not wish to be annoyed by visitors to distract them from their contemplation; they would want to receive the Sacraments frequently and have people pray with them. But no one knows whether death will come next month or next week, and that is why Christ Himself pleads with us to "be prepared for you know not the day nor the hour" (Matt. XXV, 13).

How foolish it is to risk misery during an entire eternity on a "perhaps." "Perhaps" I shall be given another year or another ten years. In the Parable Christ calls such people "fools": "Thou fool, this very night do they require thy soul of thee" (Luke XII, 20).

Are you prepared to die at this very moment? Do you believe that you would be immediately welcomed by your Judge and praised for having been so faithful to grace? If you are not so prepared, then you should straighten out your account with God at the very first opportunity, and then strive to live in such manner that you will be ready at any time to be called to give an account of your stewardship, for "blessed are those servants whom the Lord, when He cometh, shall find watching" (Luke XL, 37).

Never forget that one may become too old to live but he can never be to young to die. Death is no respecter of age, of wealth, of learning, of kings or peasants, and it is the first duty of every person to be ready for it when it does come.

Conclusion: How happy you should be that you are a Catholic, and to have the privilege of the spiritual ministrations of the Church before you die! The non-Catholic can only hope that his own repentance before God will take care of him, while Christ's way is "confession to the priest," and his absolution from sin.

The Catholic has the benefit of Extreme Unction, another Sacra-

ment designed to remove the remains of sin. The Catholic has the benefit of the last blessing, which carries with it a plenary indulgence. This is preceded by official prayers directed to the Judge. The priest pleads "Have compassion, O Lord, on his sighs, have compassion on his tears," and the official prayer concludes with the words: "Go forth Christian soul out of this world. . . Let thy place this day be in peace and thy abode in Holy Sion."

Even many Catholics die without receiving these last ministrations of their Church, and that is why her people are asked to pray "from a sudden and unprovided death, deliver us, O Lord."

Fourth Sunday in Lent

March 19, 1950

Depart from Me into everlasting fire (Matt. XXV, 41).

Here on earth people keep their immediate end vividly in mind. The little child looks forward to the day when he can enter school; those in school to the day of graduation; and after school days the youth looks for his first job or towards pursuing his education farther, to study law or medicine or engineering in view of more permanent work in the early future. But how few people think as seriously of their ultimate end and prepare for it as they do for a position in life here? How comparatively few ever dwell on the thought of eternity, to which they are moving closer and closer with every heartbeat?

(1) The person who tries not to think of what comes after death becomes engrossed only in the things of this world, and that itself is very dangerous. The doctrine of Hell is an article of faith and, therefore, one may not entertain the slightest doubt about its existence, nor about the sentence of all who die in grievous sin, to everlasting Hell.

Heaven is a reward and is a place of supernatural glory. Hence it cannot possibly be reached without the help of supernatural means. These are given generously to the one who craves for them, and will be repeatedly given to the one who makes good use of them. But should one be only an "idler" in relation to the spiritual life, and never commit a single sin—which would be impossible—he could not expect to attain everlasting salvation.

The chief pain in Hell is the loss of God. The soul is punished with that loss from the day of its separation from the body. Sin can proceed only from the intellect and will, which have their seat in the soul. It is not the body, but the soul, which learns to know God and His laws, and it is only the soul which can obey them or defy them.

But man sins as a man in both body and soul, and most sins result from the soul yielding to the body's rebellion against its warnings.

St. Paul tells us that he sought to save his own soul by "chastising his body and keeping it under subjection." The soul is blameable for not mastering the passions and appetites of the body, and, there-

fore, it is held responsible for the neglect of the body to get down on its knees in prayer, to conquer its laziness, which kept it from Mass on Sunday, for its refusal to do works of physical penance.

But the whole man was made for God and was destined to find his eternal happiness in the enjoyment of God. Therefore eternal banishment or separation from God will be the chief pain endured by the whole man.

(2) The soul enters eternity in a sinful state, hence it remains in that state and as long as it so remains—which means forever—it cannot be admitted into Heaven. The soul, by its act, makes it impossible for God to love it and, therefore, He must banish it from Himself. Having possessed free will and having used it to defy God, and having left the world unrepentant it simply is not conditioned for Heaven. But again this is not God's fault. He Himself left His glory in Heaven to come down to this earth among men, to show men how to attain Heaven both by His example and by His instructions, and then He atoned for the sin of mankind in general by His death. That made it possible for all men to share in the fruits of His redemption, but those who despise even these bring on their own eternal affliction.

The punishment of the soul is known as the pain of loss, while the punishment of the body is known as the pain of sense. The soul of the unrepentant sinner goes into Hell immediately after death, while his body will enter it only after the resurrection, when the soul, transformed into a demon, will impart to the body its hideousness, its deformity, and in that condition body and soul will jointly share both the pain of loss and the pain of sense through the eternal punishment which Hell is.

We have noted that the soul, coming directly from the hands of God, and intended to go back to Him directly, is induced by the body to turn away from God and towards forbidden pleasures. The soul then, which was to be master of the human person, becomes the slave of his lower nature. As to soul man was created "a little less than the angels," as to body he was created considerably higher than the animal. It was never intended that he should degrade himself below the animal, but rather that he should rise higher towards the angelic world. This ascent upwards with the help of God's grace means salvation, and the descent downwards means everlasting damnation.

(3) The pain of sense is described in Holy Scripture in many ways, but Christ called it "everlasting fire." Christ also referred to it as a place of "outward darkness where there will be weeping and gnashing of teeth." It is referred to as a place where there will be an unending "biting of remorse."

People sometimes ask how a God so good could punish a creature in everlasting fire. Such people do not think of asking another question, even more relevant: "How could an infinitely holy God treat a defiant sinner as an angel?"

There are those who seem to derive some comfort from the fact that the Church has never defined as a dogma of faith that the fire of Hell is of the same kind as

heats our homes, or as the lava which boils in volcanoes. But such people reason very erroneously. If you told me that you have a fever which burns like fire, you would get no consolation by being told "but it is not fire." If you told me that your tooth pained like fire, what comfort would you derive from being told "but it is not fire"?

However, theologians believe that the fire of Hell is the same as we know it here on earth, because it is called by that name so often in the New Testament, and because a Judge usually does not use figurative language when He imposes a sentence; yet Christ uses the words "Depart, ye cursed, into everlasting fire" when He speaks of passing sentence on the wicked.

There can be no conflict between one attribute of God and another. It is only because He is infinitely holy that He cannot take a sin-stained soul into Heaven; and it is only because He is infinitely just that He must punish a sinner in the same proportion that He rewards the good.

It is only because God's infinite goodness and mercy and love were spurned that it becomes necessary at death, when mercy, for instance, can no longer be shown, that His justice comes into play. It is not God Who created Hell, but sin. There would have been no Hell for the fallen angels if they had not sinned; and the same Hell would not await us if we did not die in sin.

Conclusion: The most terrifying feature of Hell is its eternity. Forever to be banished from God and to live in affliction and suffering; never to enter Heaven for which we were created. Even saints were wont to dwell daily on death and judgment and Hell in order that they might the better prepare for death and escape severe judgment, and have all danger of being sentenced to Hell removed. If that was wisdom on their part—and it certainly was—should we not imitate them? If those in Heaven and Hell could speak to us today they would say "yesterday for me, tomorrow for you"; and if Christ were speaking here in my place He would reiterate the solemn warning: "Be ye prepared, for ye know not the day nor the hour."

Passion Sunday

March 26, 1950

O all ye who pass by the way attend and see whether there is any sorrow like unto my sorrow (Lament I, 12).

The season of Lent is set aside not only for penance and fasting, but also for contemplation on the self-assumed suffering and death He underwent for our salvation. We plead with Him to pardon us, who were accesories to the horrible crime. We resolve privately, and profess publicly, that we shall never again crucify Him by mortal sin. His contemporaries, with the reluctant consent of Pilate, were guilty of Deicide or the murder of a God Who came into this world for the one purpose of showing us the way to eternal beatitude, and to offer us the supernatural assistance needed.

(1) Not only was a man, Who was also God, cruelly murdered, but the agony He experienced was immeasurably greater than that which could possibly be experienced by a mere man, because His chief suffering resulted from His foreknowledge. Although "He began to grow sorrowful and to be sad," "to be sorrowful even unto death" after He entered the Garden following the Last Supper, He had had before His mind from the day of His birth not only the physical suffering He was to endure before His death, but the usefulness of it all on the part of the majority for whom He came to endure it.

As to His body, not an inch of it, from the top of His head to the soles of His feet, escaped torture. His face was buffeted, His head crowned with thorns, His whole body scourged, His hands and feet pierced with nails.

As to His soul, in the Garden, He saw the sins of all mankind labeled on Him, He became overwhelmed with such grief that He endured a sweat of blood. The treason of Judas, which He had shortly before foretold, was only one of hundreds of thousands of similar traitorous acts. His denial by Peter, chief of the twelve, which He also foretold, hurt Him, but He also clearly foresaw His denial through the ages by millions on whom He came to heap blessings. The mockery and jeers of the mob were only to be the first in a series of organized attacks on Him and His religion.

(2) St. John tells us that Jesus knew "all that was to come upon Him," and, therefore, He suffered more intensely in His soul than any human being, condemned to torture and to death, could possibly suffer in advance. Consider what He suffered from His foreknowledge that His own Heavenly Father would desert Him on the cross.

"Having died once He can die no more," but truly He is living among us in the Eucharist where His treatment by His followers today is as shameful as it was while he "went about doing good" in Palestine.

Leaders of the people met in council as enemies of His Church meet today, "to conspire against Him"; they "stirred up the people" as anti-Catholic propaganda stirs up the people today; they plotted His death and destruction, just as Stalin and Tito and the Communist rulers of Hungary, Czechoslovakia, Bulgaria and Roumania have decreed the destruction of His Church—and He thinks of His Church as of Himself, "Why persecutest thou Me?"

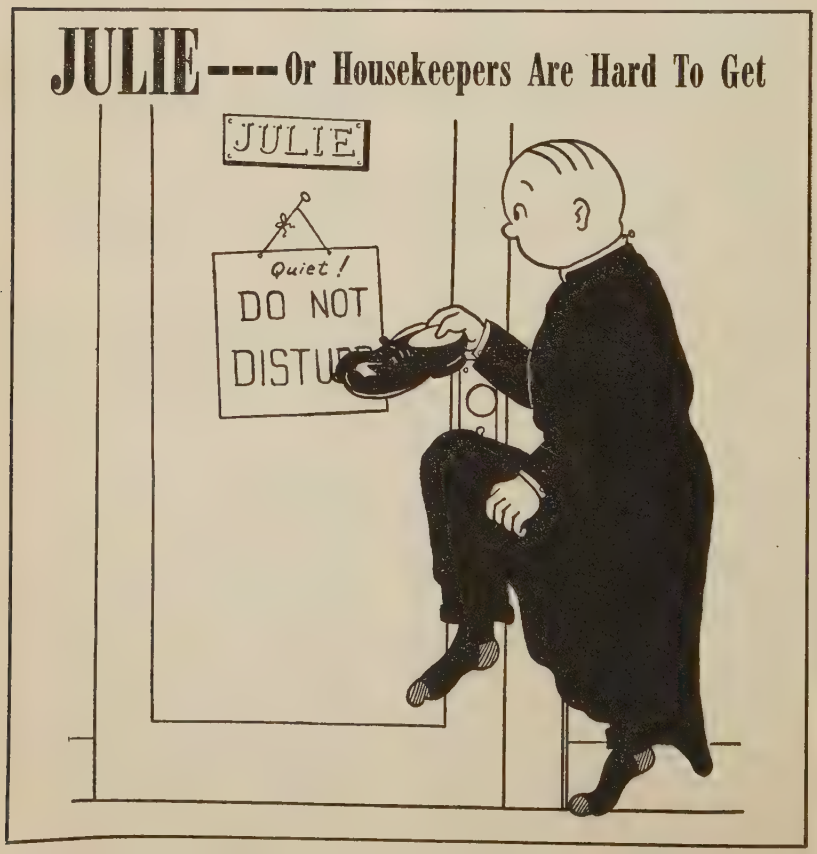
They tried Him before enemy judges and false witnesses, just as the Archbishop of Croatia and the Cardinal of Hungary have been tried in our day. They murdered Him with unprecedented cruelty, as His Bishops and priests have been murdered behind the Iron Curtain in large numbers.

(3) The Church of Christ is still the "Light of the World," still mankind's greatest benefactor, the forgiver of sins, the bestower of supernatural life, "the dispenser of God's mysteries." Christ continues to be persecuted through His brethren, continues to have a death sentence pronounced against Him in many nations, but also continues to "go about doing good" everywhere.

If you would be determined to

make amends to Christ for the part you had in His passion and death, then you must become more devoted to His Church; if you would love Him henceforth you must develop a greater love for the Holy Eucharist, which is Himself; if you would work for Him, you must, each of you, work for the exaltation and spread of His Church, because it is His Kingdom in this world, through which alone people can be led to His Kingdom in Heaven.

When you were baptized you became a "follower" of Christ, a Christopher, but earnestly answer the question for yourself: "Have I really followed Him or people who ignore Him and His precepts?" You received the Sacrament of Confirmation, which enrolled you in Christ's spiritual army, but have you acted like a soldier from that day to this? The very question should suggest your Passion-tide resolutions.



Book Reviews

And Madly Teach

Mortimer Smith

Henry Regnery Co., Chicago, 1949, pp. 107, $2.00

FROM the depths of his "Easy Chair" Bernard De Voto recently rumbled about one of these modern schools to which he had sent his child: "My wife and I took him out because it wasn't development toward a fairer world we wanted for him but some schooling."

Mortimer Smith has a good go at just such luxuriant educational jungles which, under the careful nurture of Columbia Teachers College-cum-John Dewey have sprung up all over America, dedicated to irresponsibility and mental confusion in the name of lofty, high-sounding, but empty aims.

His purpose is merely that the parent and taxpayer may take an occasional critical look at the realities behind the imposing facades of the million-dollar buildings some seek to multiply at public expense; that he face down the so-called expert who would besiege him with prattle of factors and functions, principles, relationships and elements, integration, democratization growth and goals; and that he undertake to bear his own burden of responsibility for education which others are all too willing to take upon themselves.

Mr. Smith (plain Mr. Smith—no degrees at all) is not very gentle with the educational setup. Nor, if we heed Dr. Bernard Iddings Bell, need he be. In a straightforward, hard-hitting preface, Dr. Bell (who has written along the same lines himself) declares: "American education is so defective in theory and practice as seriously to threaten the long continuance of the way of life to further which this nation was founded."

There are those among us who have been saying the same thing for years, who have refused to canonize novelty and worship innovation for its own sake. Old fogies as we are, we have felt that there is a place in the educational scheme of things for the traditional three R's. We have not at all been blind to the ultimate dangers of irresponsible meddling with traditional education, but those who spit on the very term tradition have shouted us down. Rightly scoring flaws in the old school systems, and flushed with their easy victories, they ran hogwild.

Books like Dr. Bell's and Mr. Smith's (one might add Albert Jay Nock's) are, we hope, a sign that our cause is not lost, that those who reduce "half-truths to quarter-truths" (the phrases are Norman Foerster's) shall not forever avail.

Certainly the interest Mortimer Smith's work has evoked far and wide has some significance.—**G. J. Gustafson, S.S.**

The Mystical Evolution in the Development and Vitality of the Church

John G. Arintero, O.P., S.T.M.

B. Herder Book Co., New York, 1949, pp. 358, $4.50

STUDENTS of the Christian life and "directors of souls" (a title which this reviewer disdains because it "splits" the human person), which ought to include all the clergy in fact as it does by vocation, will welcome this refreshing treatment of mystical theology by the eminent Spanish Dominican, made available now in English for the first time. Here is mystical theology vibrant with life, an immense relief from the heavy academic treatises done to death with methodology and self-conscious scientism, the kind which undoubtedly repels clergy, religious and laity from the treasures of Christian mysticism.

This work is scholarly in the sense that it is penetrating and substantial. It is done by a man who knows his subject, but knows also that one of the most fundamental facts about it is that it is not science in the ordinary sense, and cannot be delt with as such. It is thoroughly rooted in the tradition of Dominican spirituality, and that means on St. Thomas, the great Theresa, and John of the Cross. This, of course, is not a school in the sectarian sense, because the Dominican like the Benedictine is one of the great flowers and repositories of Christian tradition, itself thoroughly steeped in Scripture and patrology.

With this in mind one might conclude that this translation is needless duplication of the work of Garrigou-Lagrange. Actually both are monumental works in many ways similar, but at the same time they are vastly different. Father Arintero's work is less polemical, even less formal, and consequently less formidable. It breathes the spirit of a man inspired with the desire to open up the treasures of divine grace rather than to compile an exhaustive scientific treatise. His language is simple, clear, alive. His presentation is forthright like the Gospels themselves. It is uncluttered by scientific analysis and schematic method.

Father Arintero's work represents a real departure also for those who have been brought up in the modern school of the psychological approach to mysticism, so preoccupied with its own psychic analysis of mystical states and with psychological devices, crutches with which to ascend Jacob's ladder. This work should be placed with that of Garrigou-Lagrange, Anselm Stolz and even Luigi Sturzo's True Life, because these comprise a pioneering movement through the fog of post-reformation thought to the clear atmosphere of St. Thomas, the Fathers, the liturgy and Holy Writ, free of the individualism, psychologism, and scientism of our time.

The distinct contribution of Father Arintero lies, I believe, in this—that he treats the mystical life in its relationship to the Church itself, apart from which it is meaningless. Once this is before you, you wonder how anyone could attempt to study man's participation in God's mysteries apart from the grand mystery of God's kingdom on the earth. It is this

which gives balance and perspective to Father Arintero's work, which provides the antidote for the individualism of modern piety, and which makes this presentation of Catholic mysticism especially timely for our day.—James H. Deady.

The Catholic Reformation

Pierre Janelle

Bruce, Milwaukee, 1949, 397 pp., $4.50

READERS will value this praiseworthy additon to the literature dealing with the critical days of the Protestant Revolt and the Catholic efforts to turn the tide of religious upheaval. No one volume may lay claim to covering adequately all the facets of the religious situation of the sixteenth century. Nor does this. But the author does attempt as thorough a survey as space limitations permit. He does not treat his matter in an apologetical or controversial tone. He ignores as far as possible the rise of Protestant sects, since his purpose is to investigate the steps taken by popes, individuals and Catholic institutions to restore Catholic life, morals, and doctrine from the fifteenth to the seventeenth centuries.

Very serious attempts were being made to reform the Church before the appearance of Luther. The late fifteenth and early sixteenth centuries witnessed a flowering-forth of piety and mysticism. The Christian humanists had begun the task of Christianizing the Renaissance. A reforming party was growing in the Church. But all these were not yet sufficient to overcome the appalling anarchy which had plagued the Church since the Great Schism. Authority, jurisdiction, and possessions were inextricably tangled among a number of independently functioning bodies. The disease of anarchy was responsible for the breakdown of discipline and morals. Reform would come only from the authority and vested interests that connived with these abuses, and in correcting these abuses they would have to correct themselves. Though anarchy was the chief evil, the Catholic Reformation cannot be considered to consist essentially, or even mostly, in administrative reorganization.

The Council of Trent was the great turning-point. But with what difficulty it finally was assembled. Its remarkable decrees brought about a wonderful religious revival, but they were the outcome of a spiritual movement which was under way early in the century.

The religious revival among the Regulars was hastened. The work of Trent penetrated into every sphere of human activity. Its effects influenced education especially, also literature and art. The reformation stimulated piety and devotion to new heights. Slowly but effectively it permeated all of Europe and even the whole world through missionary activity.

Janelle's work gives evidence of thorough scholarship and in a way that encourages the reader to continue. The chief source material is listed at the end of each chapter. The scope of his study is revealed by a glance at the 28 pages of index consisting only of persons, places and proper names. A few misprints ought to be corrected, for example, the death of St. John of the Cross in 1591, not 1581 (p. 237), M. Olier, not Mr. Olier (p. 287), and Pourrat, author of Jean-Jacques Olier, a Sulpician, not a Jesuit (p. 302).—William J. Lee.

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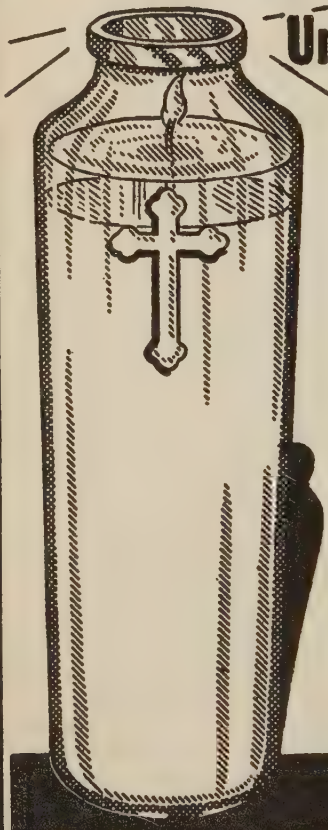

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Continued from page 170

the thought-processes of the children.

We'd like to ask how many of those tripped by the F. B. I. as traitors are graduates of Catholic schools. Precious few, we'd wager.

Bishop, How You've Changed

REGARDING Bishop Oxnam's newly-conceived dread of Communism, we have Father Thomas Coakley to thank for calling these quotations to our attention. We would suggest that you file away the facts and then pack them into a letter to the press the next time His Methodist Excellency crawls into the news—as, indeed, Father Coakley did with a forceful letter to the Pittsburgh Post-Gazette on the occasion of Bishop Oxnam's latest denunciation of Communism and Roman Catholicism as the twin evils menacing our country.

The quotations are lifted from **The Road Ahead**, by John T. Flynn, published by Devin-Adair, 23 East 26th Street, New York 10.

On page 108, speaking of Bishop G. Bromley Oxnam, Flynn says:

"He was a sponsor of the United States-Soviet Friendship rallies and was chairman of the Massachusetts Council of American-Soviet Friendship. Following the shocking execution of two Polish Jewish unionists by the Soviets, a Russian delegation was sent here to counteract the unfavorable publicity attendant on this crime. Bishop Oxnam turned up as a member of the reception committee.

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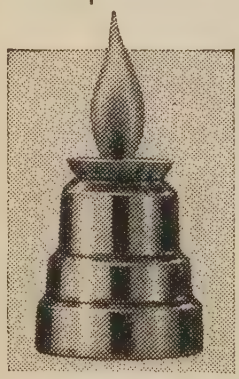

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sponsors of a Committee to Aid Spanish Democracy, which was Communist inspired and which was not aiding democracy, for there was no such thing in the Spanish Communist government which was being overthrown. He took part in a round table on India, of which the chairman was Guy Emery Shipler, a notorious Communist apologist, and whose secretary was Robert Norton, a member of the Communist party. These were strange companions for a bishop who occupied at the time the presidency of the Federal Council."

On page 109, Flynn goes on to say:

"He [Bishop Oxnam] tells how he saw young women coming up out of the Moscow subway in their overalls and covered with mud. 'But there was a light in their eyes,' he exclaims. Wherever he saw them—at the theater or the opera—they thrilled him. 'They were builders,' he says, 'sharing the culture of a new society, unafraid of hard labor, uninterested in soft leisure.' He was thrilled as he saw them marching—tens of thousands—through Red Square. And he asks: 'What drives them to such service?' One would suppose the answer to be obvious. But the doctor's explanation is different: 'It is the call of the classless society and the summons of the New Order.' It does not occur to him apparently that they march in obedience to an order from the Kremlin."

A Horrifying Judgment

On page 113, Flynn continues: "Nothing done in Russia has shocked the sensibilities of Christians more than that mass dedication of millions of Russian peasants to

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starvation, many in concentration camps, many in their own fields in sight of their own crops, because they refused to comply with the plans for communal farming. But this does not seem to shock our American church Socialist. Dr. Oxnam, the Christian bishop, says that if the Russian peasant 'is a conscientious objector to collective farming there, he suffers as a conscientious objector to collective killing suffers here.' Dr. Oxnam is implying that what Russia did to the kulaks is no worse than what we did to the conscientious objectors. They were both non-co-operators. One cannot suppress a twinge of horror at this complacent judgment by a Christian minister upon one of the most appalling crimes of history."

There is much more on Dr. Oxnam's record in the same book and, as Father Coakley points out, we have yet to hear of the Methodist Bishop suing Flynn for libel or defamation of character.

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Correspondence

From a Layman

Editor of Our Sunday Visitor:

YOU certainly are doing a fine job with **Our Sunday Visitor.** We take three every week and mail them to non-Catholics.

It is unfortunate that we can't find them in our own parish church; what a wealth of knowledge both young and old would find within its pages. The day is coming, and coming soon, when priests will have to give more concern to what their parishioners read, if we are going to hold our own against secularism and indifferentism.

The Christian Century, The Churchman, and indeed **The Living Church,** the latter the official publication of the Episcopal Church, are filled with rancour against the leaders of the Catholic Church.

The Churchman for January 1st carried the words that the Bishop pronounces when a priest is silenced. Such language you never read. Indeed, any magazine that has to resort to that kind of news is hard up.

The Living Church is aping us. For instance, they use the phrase Mother Church, the Church is the Mystical Body of Christ; candles are sacramentals, and so on.

The Episcopal Church is trying hard to get Catholics who are poorly instructed. For instance, one

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minister said "Catholics are suspicious of the word protestant before our name; we must drop it," but, said he, "Catholics are longing, in fact demanding, that their services be read in English, which shows that they are tired of regimentation."

The Living Church also carried an article from the Archbishop of York when he got back home. Said he: "Catholics in goodly numbers are joining our church in America."

To me, this church constitutes a menace. No doubt they are hard up when they have to trump up lies, but they are so subtle, they blow hot and cold; for the poorly instructed, they are a trap. That is why I say **Our Sunday Visitor** should be in every home in the land, and at every parish church in the country.

If we had the enthusiasm that the fanatics who are spreading a false religion have, we could, at least, double the number of converts every year. The fact, is, too many of us are totally unconcerned about the progress of the Church. The clergy are not entirely blameless either.

My good wishes to you; I remain,

Respectfully yours,
Teresa R. Sullivan
1390 Longmeadow Street
Longmeadow, Massachusetts

'Strayed Shepherd'

Editor:

JOSEPH Zachello, ex-priest from Italy, was advertised to lecture in a Protestant church here in Duluth. Because one of my Italian lapsed parishioners attends that church with his Protestant wife, I

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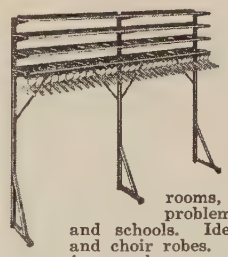

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felt in conscience bound to do something about it. I sent a night-letter to the Chancery in Philadelphia, where he was alleged to have served a parish. The Chancery rushed to me what information they had on him, but informed me that it was in the Archdiocese of New York and Chicago he had served.

I got a leading Catholic girl of Italian extraction enthused in our plan. I had around 100 copies of a pamphlet entitled Horse Sense with the misleading picture of a blooded horse on the front cover. Our Catholic lady sodalist got two of her best associate sodalists to help her in passing out the pamphlets on the side-walk as the audience left the church after the lecture. Just a few hours before lecture time our leading lady sodalist (not from my parish) called to inform me that her two associates had gotten "cold feet"—and, of course, our very fine sodalist leader could not do it all alone. So, I called a zealous Knight of Columbus and asked him if he would get a few of his brother knights to pass the pamphlet with him. "Delighted," he said. I told him that they were not to enter the meeting place. I got the pamphlets to him.

"Mission Accomplished"

Around 10 p. m. that evening he called me, and reported "Mission accomplished." But, he said, some of our boys used "epekeia" re my directive of staying outside the church. About ten or more of them took in the lecture, but gave it "the silent treatment" including the collection plate. As soon as Zachello had finished his ravings against everything "Roman," they marched

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out together, conspicuously, with sounding feet, while the congregation started to sing; and four of them a few minutes later, outside, put on their most expansive smiles and passed out the **Horse Sense.** (Only one took time enough to read half through the first brief and breezy topic and returned it. The other Protestants just took it home.) Whenever somebody asked "What's this?" they were told—"Just a little Horse Sense for humans"—or—"More about Rome."

The Results

1. Ex-priest Zachello made those Catholics who heard him fighting mad, and eager beavers for the pamphlet apostolate. And that is more than most arch-priests in good standing could have made them!

2. Since ours is a city of only 100,000 or so, some of the Protestant men who attended, recognized some of the Knights as their business and social "friends" and associates, and were their faces red-white-and-blue? The silent treatment.

3. The Protestant pastor who was host, feels he is "the goat" for two reasons: a) Because of the silent treatment and embarrassment of his business-men members. b) Because a few hours before the lecture a priest telephoned him and read the record of Joseph Zachello, including his amorous adventures, civil divorce, and remarriage—with the assurance that the audience might include a priest in good standing, if his prior engagements would allow it. The Protestant pastor was asked if he cared if this priest asked from the floor for ten minutes to give the case for

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Correspondence

"the defense." (At that, the minister gave a weak laugh and said it was up to Zachello—he didn't know.)

4. Now, we have a nucleus of pamphlet crusaders for the Church in this city.

Incidentally, without revealing my name, I promised the Protestant minister who invited Zachello that I would call on him later for a friendly chat. And—I almost forgot—the Knights who heard Zachello took notes, in case readers of The Priest might be interested in his "line." Zachello stressed his peroration urging his audience to buy and peddle his latest book at two bucks a throw. The book is named **Inside Secrets of Roman Catholicism.** He has done well too with **The Priest Who Became a Christian.** Now, if we could only make a few priests in good standing as hot under the collar as Zachello made our Knights, we might begin to realize that ex-priests incorporated are not without brains and zeal in the making of ex-Catholics and commies. Ex-priests will be in increasing demand as lecturers, and they expect an increase in vocations to their apostatic apostolate.

Sincerely,
Mid-Western Pastor

Urges "Take It Easy"

Editor:

IN many cities radio stations have "Morning Devotions" programs.

A few years ago when this type of program became popular, not a few brushed it off as a typical "Protestant" service. Actually, in many parts of the country, stations took a lesson from the great

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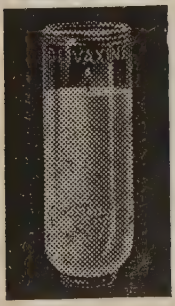

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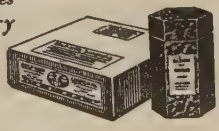

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popularity of the Sacred Heart Hour and other Catholic morning devotional programs which had wide mixed audiences.

Presbyters are now taking more interest in these programs. But there is the danger that many a zealous young curate, anxious to prove his favorite thesis from seminary days, "De unitate Trinitatis," may scare away Catholic as well as non-Catholic listeners. The aggressive speaker, who acts as though all his listeners are agin' the Church, and he is going to prove it is the one true Church by expatiating on the Four Marks (in eight minutes), the while he punctuates each mark with a withering salvo against Protestanism in general, may actually be doing more harm than good. It is a devotional hour, and non-Catholics are thirsting for the same spiritual food and help that Catholics are.

If he has been in parish work less than ten years he might do well to take along a book of meditations or general spiritual reading.

Sincerely,

J. E. N.

Wisconsin

The Infusion of Water

Editor:

MAY I offer a few suggestions for your magazine, **The Priest**?

While saying Mass we often find cruets made of heavy glass and it is not easy to pour a few drops of wine into the chalice. Here is one solution: Have the altar boy place the water cruet on the altar. Keep an eye-dropper on the altar, use it

to get as much water as you want and it is easy to take the desired quantity.

After each Mass you tell the altar boy who served that Mass to kneel down and give him or them your blessing.

The priest may also say a few words to the boys at that time such as: "Boys, when you are a priest, will you rather say Mass or preach the sermon?" Most of mine prefer to say Mass.

Of after a snow-fall, ask them: "Father, will you shovel the snow for me this morning?"

There are any number of days that matters come up; talk to the boys about that, keep them priest-minded, and help them develop a vocation.

Best wishes and keep up your good work.

N. J. Lentz

St. John's Rectory
Waterloo, Iowa

How to Lose Prospective Converts

Editor, Our Sunday Visitor:

I HAPPENED to read an article on winning converts in **Our Sunday Visitor**, and I made up my mind I would write you a few lines and let you know just how hard it was for my husband to become a convert. We have been married ten years and I was always hoping he would get interested in my Church, but he is the stubborn type of fellow that will not be talked into anything and if he thinks you are trying to force something on him, he will have nothing to do with the subject.

I tried in a roundabout way to get him to attend church and,

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though I was able to drive, I would have him take me. I was always hoping he would come in, maybe just out of curiosity, but he held his ground and just would not even think of getting out of the car. After two years of being married, I still hoped he would in some way decide to join our Church, but it seemed hopeless. This was in 1940 and things were very bad with us as we were expecting a child; I was ill all the time and needed constant doctoring and he was working three days a week and was off three weeks with no pay. We at times had hardly enough to eat.

Trouble Fosters Faith

In February, on the 4th, we were blessed with a wonderful little girl and I believe sometimes the good Lord sent her to us just to open my husband's eyes. I was in the hospital two days before she arrived and pretty ill. My husband was almost frantic with worry and lost three pounds, but was by my side constantly. He said he just didn't know what to say or do because he was so worried about me.

After two days of constant pain and worry, I more or less thought it would be a relief to just die and never have any pains. But I lashed out at him and said, "Why don't you try praying instead of moaning and feeling sorry for yourself?" My husband told me then he just didn't know how to pray or even say an Our Father. I knew he believed in God so I told him to just say what was in his heart and the Lord would hear him and understand. He prayed then and it did seem like everything turned out all right.

His Child Led Him In

In the next two years I was able

to get him to attend Midnight Mass at Christmas. When my youngster was three years old, my husband drove us to church on Easter Sunday and made no move himself to get out of the car and intended to read the paper as he had done all the Sundays in the past. To the amazement of us both, our youngster insisted he should not sit in the car but attend Mass with us.

She made such a fuss that my husband did attend Mass on that Sunday and every Sunday after. He started to ask questions about the Mass and the sermon and I would only talk to him on the subject inquired about, as I was afraid he would see though what was happening. It was a dangerous subject. He once said, "Don't try to convert me as I won't even attend Mass if you do, and just because I attend Mass to please Mary, it is no sign I believe all that stuff."

We want on this way for four more years and I again was in the hospital. We were very unlucky this time as we lost a little boy and they had given up hope for me and I received what was to be my last Communion. My husband was frantic and the Sisters tried to comfort him and told him to pray. He told me later he felt sorry for people that could not pray as he knew how miserable he was when he didn't know what to say or whom to turn to.

Learns To Say The Rosary

I took a turn for the better and slowly recovered from my illness. My husband started to carry a prayer book to church now and was learning to say the rosary. We happened to go to a late Mass one

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Correspondence

Sunday and this priest whom we had never seen before preached a wonderful sermon. My husband liked him very much and we attended his Mass because we enjoyed hearing him so much.

I again took sick and I was told by my doctors that I would have to go to a warmer climate. We went to Florida where I almost immediately felt better and went to work. Last year we came back for the summer as my husband can make more money here and things are pretty tough there in the summer months as it is a tourist town. We attended Mass and the priest mentioned he would have classes two days a week for converts.

He Starts Instructions

Tuesday night my husband started to put on his best clothes and I asked him: "Where are you going?" He replied: "I'm going to see what it is like to take instructions."

He just couldn't say enough for Father Brown because he made those instructions so interesting that my husband really looked forward to them. He lost out though because we had to return to Florida and he also was in the hospital for an operation.

In Florida I asked one priest to give him instructions but he was unable to do so, as he said he was very busy. I then called a priest at the parish where our daughter attends school and he put me off, saying he would have to see if he had any more people who wanted to attend, I had to call him back a couple more times and he finally said he would take him twice a week.

Now my husband worked until 6:00 p. m. and arrived there at half

past. Sometimes he would have to wait for the priest and it would be almost 8:30 before he would get home and eat supper. He worked about eleven hours a day and was pretty tired. We live about twelve miles from town and church and we attend Mass at a hospital across from us.

On the average of once a week, the priest would call my husband at work and tell him he would be busy and could not take him that night. This just made his instructions drag along and it worried me as I was afraid he would lose interest any time, and I could hardly blame him. The youngster would come home and tell us she told sister her daddy was going to become a Catholic and the whole class was praying for him. I think that is the only reason he continued.

He Finally Finished

Another worry I had was that he felt the priest was not taking any interest and all he did was give him several books to read and ask a lot of questions, never explaining anything. He said everything he learned, he gives Father Brown credit for explaining to him. He finally finished in June, the day before we came back north again.

He wanted my father for a sponsor, so we thought we would wait and he could be baptized at the same parish where the youngster and I were. I called the priest there and we made an appointment for a certain day. My husband had gotten a job in the meantime and laid off from work so he could keep his apointment. When my husband and father arrived at the parish house, the priest was not there as he had to get a hair-cut, they were told.

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Correspondence

I called the priest that afternoon to see why he was not there and he said he had forgotten. My husband said he wrote the appointment down as he stopped to see him after Mass; the priest had wanted to talk to him. Father then said since he was pretty busy he would call me. I waited almost two weeks; then I called again and was told Father was on his vacation, so I asked the assistant priest to baptize my husband.

More Delay

He replied: "I can't do that because I can't go over the priest's head." He informed us though that he would take our name and phone number and have Father call us as soon as he returned from his trip. Father had returned and been back several days, so I called again and he made another appointment. It was for Sunday at 2:00 p.m. when several babies were also baptized and my husband almost refused to go as he is backward and felt he should be baptized at another time.

I hated to bore you with this long story, but wanted to let you know that all those years of hoping and praying might have been spoiled by a priest who was too busy and by another that gave instructions because he felt it his duty. To both my husband and me, Father Brown is someone special because every Sunday he asks for people in his parish to bring a prospective convert; he really makes them feel welcome and treats them as if they were doing something very special, which they are.

I wish to thank you for letting me get this off of my mind.

Mrs. Mary Grady

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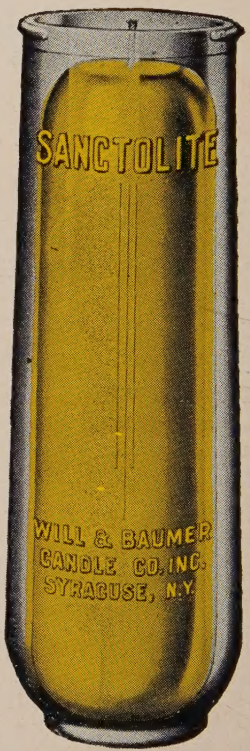

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